Faculty of Arts Conference
2009
Proceedings of the 3rd Annual Conference

Theme
“Local and global issues in research in Humanities and Social Sciences”

Editors
Dennis N. Ocholla and Thandi Nzama
Proceedings of the Faculty of Arts 3rd Annual Conference
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FOREWORD

On behalf of the Faculty of Arts Research Committee I once again would like to take
this opportunity to thank all academic staff members within the Faculty of Arts for their
cooperation, contribution and support that have resulted in the production of this
document – the Faculty of Arts Conference Proceedings. It is gratifying to present the
Faculty of Arts Conference Proceedings which is a culmination of the combined effort of
all colleagues within the Faculty of Arts who presented papers at the 2009 Faculty of
Arts Conference. In its attempt to increase research productivity and to motivate new
researchers to engage in research, present papers at local and international conferences
and publish in peer refereed and accredited journals (SAPSE) as well as in the Faculty of
Arts Journal : Inkanyiso ; The Journal of Humanities and Social Sciences, the Faculty of Arts
Research Committee has organized a series of research activities which include lunch
hour seminars, capacity building workshops, and conferences. The first Faculty
Conference was held in 2007 which laid a solid foundation for the subsequent
conferences. The success of the first conference encouraged the Research Committee to
commit itself to making a conference an annual event. The themes and objectives of
these conferences are broad thus providing an interdisciplinary platform for sharing
knowledge on research activities and related scholarly and academic work by staff and
students in the Humanities and Social Sciences.

The theme of the Conference was: “Local and global issues in research in Humanities
and Social Sciences”

The aim of the conference was to provide an interdisciplinary platform for sharing
knowledge on research activities and related scholarly and academic work by staff and
students in the humanities and social sciences.

The conference objectives were to:

- Popularize research and dissemination of research results
- Provide a platform for networking among staff and students
- Promote and encourage constructive scholarly debate
- Enable free interaction and exchange of ideas
- Provide a forum where staff and students can showcase their research output and
  academic work
- Provide an interface and interactive environment for disseminating and filtering
  research outcome before publication in scholarly journals
Enable the creation of a faculty research open access repository for interdisciplinary research output in humanities and social sciences
Promote knowledge sharing and transfer through open discussions.

Papers on the following sub-themes are accepted

- Knowledge management
- Indigenous knowledge systems (IKS)
- Information, communication and technology
- Information and knowledge society
- Community psychology
- HIV/AIDS
- Rural development
- Politics and public administration
- Criminology
- Inter-cultural studies, cultural diversity
- Sustainability as a model for development
- Socio-economic systems and regional development
- Diversity in literature and cultural studies
- Literary theory, oral art and folklore
- Recreation, tourism and cultural studies
- Sociological theories, language and society
- Human communication and language
- Translation; Performance arts

The Faculty of Arts Conference Proceedings covers a wide scope of research interests across the Faculty of Arts. May I mention that not all papers that were presented at the 2009 Faculty Conference are covered in this volume. It is anticipated that the Faculty Conferences and the resultant Conference Proceedings will encourage more academic staff members within the Faculty of Arts to participate in research activities organized by the Research Committee.
Thank you.

Thandi Nzama (Chairperson: Faculty of Arts Research Committee)
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Ameliorating the effects of crime through restorative justice an overview of Phoenix Zululand – A Restorative Justice Programme.

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Introduction
This paper examines some aspects of the work done by Phoenix Zululand, a non-governmental restorative justice organization which works in Correctional Centres and Units in Zululand. Restorative justice, as a set of practices, appears to provide fertile ground for the alleviation of the problem of overcrowding in South African Correctional Centres. Although costly, restorative justice programmes seem to be more effective than long-term prison sentences (Gifford 2003:10). According to Gifford (2003:7), Restorative justice programmes ‘are…not necessarily deterrent for people thinking of committing crime… [while] longer sentences are resulting in more overcrowded prisons and less scope for rehabilitation’ (Gifford 2003:7).

Dispensing justice is the task of the formal criminal justice system; in doing so, it purports to regulate society and control crime. Its main ‘tool’ for performing these tasks is retribution through judicial punishment, mostly in the form of imprisonment (Johnstone 2002:1) and fines. According to the White Paper on Corrections (2004:40) adopted by the Department of Correctional Services (DCS), restoration depicts an active role for families, victims, offenders and community members in the criminal justice process. It holds offenders directly accountable to the victims and communities they have violated (or harmed through their criminal acts). In broad terms, it becomes a matter of offenders apologising to and asking forgiveness from the victims they have harmed and traumatised (White Paper 2004:40); less so, it is a matter of perpetrators enacting reparations in a physical or financial sense.

The Department of Correctional Services (DCS) identifies rehabilitation as its primary key objective. Rehabilitation aims to reduce recidivism (relapse into crime) and strengthen partnerships with civil society. One of its objectives is the promotion of a restorative justice approach to controlling crime (White Paper 2004:40).
Johnstone (2002:3) views restorative justice as a mechanism by which support and voluntary participation among victims, offenders and the community could be provided. This author also believes that restorative justice encourages accountability, prepares and moves participants towards understanding, develops feelings of satisfaction and starts a healing process. It focuses on the reparation of harm done and reduces inconvenience by preventing crime. It requires a cooperative effort between not only the offender and the victim of crime, but also between the community and the State. Restorative justice has a positive effect on the future behaviour of offenders as it confronts them with the full implications of what they have done. It also goes some way towards acknowledging and providing for the needs of victims of crime, which are not met by the conventional criminal justice process.

Phoenix Zululand is a restorative justice programme based in Eshowe. It operates a number of programmes for offenders in Zululand Correctional Centres and Units. These are: Eshowe, Mtunzini, Stanger, Empangeni (Qalakabusha), Empangeni (Medium B), Maphumulo, Ingwavuma, Melmoth, Nkandla, Nongoma and Vryheid.

The implementation of this restorative justice programme is in line with the intentions of the White Paper on Corrections as far as corrections are seen as a societal responsibility.

**Restorative Justice in South Africa**

In implementing restorative justice programmes, South Africa has borrowed from other countries such as Australia and New Zealand. A study by Potgieter, Mitchell, Khoza and Cilliers (2005:44) shows that the South African Government has emphasised the need for a shift from offender-based to a restorative system. In the South African Sentencing Framework Bill, restorative justice is regarded as a form of justice based on reparation. It further states the following considerations that should be optimised when imposing sentence:

- The restitution of damages to the victim of crime.
- The protection of the community from the offender.
- The creation of an opportunity for offenders to lead worthy and crime-free lives.

An account by Braithwaite (1998:12) outlines several pilot restorative justice programmes in South Africa. In 1997, a family conferencing project involving 42 cases was initiated by the Ministerial Committee on Young People at Risk, while, in 1999, three pilot victim-offender conferencing projects were implemented by the communities in Westbury, West Rand and Alexandra in Gauteng under the guidance of the Centre for the Study of Violence and Reconciliation. Also in 1999, another pilot project was initiated by the
Ameliorating the effects of crime through restorative justice an overview of Phoenix Zululand – A Restorative Justice Programme.

Greytown magistrate’s court. The National Institute for Crime Prevention in Pretoria has been organizing family conferencing since the early 1990s. Other institutions involved in pilot projects are the Community Dispute Resolution Trust and the Community Peace Foundation in the Western Cape. Braithwaite (1998:14) provides further examples of restorative justice applications in South Africa:

Victim-offender mediation in the Magistrate’s Court Greytown (KwaZulu-Natal)

The primary goal of the victim-offender aspires at compensating victims of crime for losses suffered by enabling the offender to take personal responsibility through making good the losses suffered. The programme allows the victim the opportunity to inform the offender how the crime he/she has committed affected him or her. The offender, on the other hand, has the opportunity to explain his or her behaviour and make some reparation or pay compensation and, most important of all, to apologise to the victim and ask for forgiveness.

In 1995, the process was introduced with the object of introducing a system whereby criminal cases of a less serious nature, e.g. assault, malicious damage to property and theft of a petty nature, etc., would be resolved out of court. According to the magistrate, the advantages were obvious: not only would this mean fewer cases ending up in court, but also, primarily, victims were to be compensated for losses sustained. It was agreed that the process would be totally voluntar and that no one would be pressurised to participate. In summary this process entails the following:

- In cases of assault or malicious injury to property, the complainant is interviewed to establish whether he or she is prepared to have the matter resolved and what he or she would require.
- If the complainant indicates that he or she is prepared to resolve the matter by means of out of court settlement, the accused is interviewed separately and the proposals of the complainant are then put to him or her.
- If the accused agrees to participate, arrangements are made as to how and when compensation will be paid, and the matter is postponed to a date on which the accused will be able to pay the compensation.
- On the agreed date, the accused pays the compensation to the complainant. The parties are assisted in making peace, shaking hands and leaving the court building in harmony, after the matter has been withdrawn in court. Should either party not be prepared to resolve their case in this manner, the matter proceeds to trial in court?
The National Institute for Crime Prevention and Reintegration of Offenders (NICRO)

NICRO has been undertaking pioneer work in restorative justice for some years now. In its diversion programme, a second chance is being offered to young people charged with criminal offences. In lieu of prosecution and conviction, young people have to participate and comply with one or more programmes offered by NICRO. Five programmes available are:

- Youth Empowerment Scheme: a six-part life skills programme spread over six weeks.
- Pre-trial Community Service.
- Victim Offender Mediation: mediation designed to encourage victims and offenders to work out mutually acceptable agreements.
- Family Group Conferences: conferences involving the families of both the victim and the offender in the mediation process.
- The ‘Journey Programme’: a process aimed at high-risk children and juveniles, involving life-skills training, adventure education and vocational skills development.

‘Stepping Stones’: One Youth Justice Centre, Port Elizabeth

This Programme is a governmental youth justice centre initiative which emphasises:

- Re-uniting young people with their families and preventing them from being separated again.
- Focusing on the least restrictive and most empowering sentence option.
- Giving young people the opportunity to correct wrongs committed by them.

‘Stepping Stones’ make use of social workers to unite young people in trouble with their families through family conferencing. The main focus of ‘Stepping Stones’ is the restoration of societal harmony and the correction of wrongs, in contra-distinction to imposing punishment.

In this programme, restorative methods are practised by:

- Implementing pre-trial diversion programmes.
- Involving and assisting victims of crime.
- Educating stakeholders about the principles of restorative justice.
- Implementing the least restrictive and most empowering sentence and placement options.
- Making use of sentence conditions such as community service, as well as other alternatives such as victim-perpetrator mediation.
Ameliorating the effects of crime through restorative justice: an overview of Phoenix Zululand – A Restorative Justice Programme.

The success of ‘Stepping Stones’ has resulted in the drafting of legislation to empower the Minister of Justice and Constitutional Development to establish and maintain such ‘one-stop’ justice centres.

Phoenix Zululand: a Restorative Justice Programme

All the programmes offered by Phoenix are based on the principles of restorative justice, the key to which is restoration between victim and offender. This organisation conducts rehabilitation programmes in 11 Zululand Correctional Centres in the province of KwaZulu-Natal. It assists in preparing offenders to re-enter their communities. Programmes are offered by a small group of facilitators, some of whom are ex-offenders who have served jail sentences in Zululand Correctional Centres. Other facilitators are drawn from the community at large. The organisation is dedicated to ameliorating crime by rebuilding stronger bonds between the offenders, their victims and the families of both. It restores the dignity of offenders, giving them the opportunity to make and accept responsibility for their actions. Phoenix submits reports of all offenders who have participated in its projects and programmes to Department of Correctional Services (DCS).

In addressing issues of rehabilitation in Zululand and surrounding communities, Phoenix has designed its own programme in terms of five priority areas. The programme seeks, among other things, ways to develop victim-offender mediation (VOM) consistent with the theory and practice of restorative justice in all associated projects. It also seeks ways to ensure that there is a high degree of interrelation among its priority areas.

The Programme prioritises five important aspects:

**Priority 1:** This involves projects for inmates serving sentences in prisons. The programme sets out to promote attitudes conducive to rehabilitation and reintegration among serving offenders in Zululand Correctional centres. It orientates former offenders to a return to their family, community and society and finds ways for them to become economically self-sustaining. It also develops an understanding of what restorative justice entails and encourages offenders to develop their own orientations. (The concept ‘victim’ is broad and covers, for example, not only the people who suffer directly from offences, but also those who suffer indirectly, for example from absence of and neglect by fathers, owing to incarceration.)

**Priority 2:** This entails facilitating victim offender mediation (VOM) in all associated areas. It is strongly associated with the creation of a learning environment in Correctional Centres to make VOM a practical possibility. Phoenix Zululand brings people together from the faith communities, the educational systems and the business community and other professional bodies for training in VOM. In this Endeavour Phoenix Zululand is
C.Z Zondi

working closely with the Restorative Justice Initiative, a national restorative justice networking organization based in Pretoria.

**Priority 3:** It is important to challenge the public discourse relating to crime in order to promote a deeper understanding of crime as a social and economic phenomenon, to develop insight into the difficulties that ex-offenders face while reintegrating themselves into society and to raise awareness about the vulnerability of youth to the attraction of crime. Strategies are being developed to promote the idea of restorative justice in society at large.

**Priority 4:** The need exists to work with youth outside prisons, to help them stay out of these institutions. This involves recruiting ex-offenders for training and facilitation of youth programmes and for ‘Youth at Risk’ consistent with justice legislation.

**Priority 5:** Professional support programmes for Correctional officers need to be developed. Phoenix Zululand has implemented workshops that help participants build positive and mutually supportive staff relationships.

**Phoenix Zululand: Restorative Justice Programme**

The programme runs various projects in correctional centres concurrently. When projects are developed, these are offered intensively with facilitators working in the correctional centres every day of the week. The programme employs the following categories of facilitators:

- Peer facilitators (serving offenders)
- Full-time facilitators (ex-offenders who have generally had experience as peer facilitators),
- Community-based facilitators who offer the time they have available and a considerable variety of skills.

The Board of Management of Phoenix consists of magistrates, prosecutors, academics, a member of the KZN civil services and the Anglican bishop of Zululand.

The following specific projects are offered by Phoenix Zululand:-

- **Starting with us.** This is an intensive life skills project that runs from 2-3 months, encompassing a range techniques to promote self-esteem, conflict resolution and a focus on the many and varied tasks lying ahead in the lives of individuals and families after parole.

- **Groundswell.** This is a project of environmental learning aimed at awakening inherited knowledge of trees and plants and their value in society. It is conducted in collaboration with the Wildlife and Environment Society of South Africa (WESSA) at Qalakabusha correctional centre, Empangeni, and it also involves the development of an indigenous tree nursery. The project poses the question: ‘What does it mean to be a
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fully rounded citizen?’ Answers are sought in evoking participants’ inherited knowledge of trees and plants and a deep-seated understanding of the environment.

- **Voice beyond the Walls.** This project represents the voices of offenders reaching beyond the walls of the prison. Inmates tell their stories to the outside world in the form of polished and artistically developed play stories. This project has produced a variety of radio dramas and programmes for community radio stations, and has created some of the most successful learning and emotional development contexts for offenders.

- **Conversations in families.** This follows on from other projects and requires participants to focus on their responsibilities towards their families, to decide how they will need support and to ask for it after they leave the correctional centre. The project is integrated with Family Conferencing.

**Other projects and special programmes offered by Phoenix Zululand**

Phoenix Zululand offers several other projects and special programmes including the following:

- **Pre-release program.** This was a special project in preparation for the release of offenders who benefited from the large-scale Presidential amnesty in 1995.

- **Art Gallery.** Phoenix Zululand has a permanent art gallery at the Zululand museum, located at a village in Eshowe.

- There are many activities in several Correctional centres involved in the Healing Through Art projects, including music training offered by a peer facilitator who has since become a full-time facilitator after being released on parole.

- Phoenix has hosted and guided a variety of students from the United States of America, Germany and the United Kingdom. For example, the ‘Voice Beyond the Walls’ project had 8 students from the School for International Training (based in Vermont, USA), together with the staff of the Human Sciences Research Council and the Fatherhood Project, in a collaboration with offenders to produce a radio play about fatherhood. This grew out of extensive work in Family Conferencing.

**Challenges**

The main challenge facing Phoenix Zululand facilitators is the functioning of families and, in particular, the role of men and the father within these circles. It is often difficult for Phoenix facilitators when they embark on field trips to set up discussions within families prior to Family Conferencing.

In one instance, for example, in locating the family of one serving offender, Phoenix facilitators discovered a remote, rural homestead which appeared to be economically
viable. The family seemed to consist of four generations of women and children, all of them probably collectively dependent on social grants. The role of fathers in this kind of social setup is not easy to discern, although there may be many men attached to this family who are working in a migratory or semi-migratory way. Childbearing is added to the already strained support networks of the existing extended family, with a grandmother at the centre to lend social cohesion to the whole. The absence of fathers appears to contribute to female-headed households who bear an immense burden, which tends to confirm in part the social redundancy of men. Even children are pressed into parental roles, or become parents, far too early.

It is often exceptionally difficult for the Phoenix facilitators working in correctional centres to develop a sense of (home) backgrounds through which they can explore with inmates the idea of fatherhood and the role of men. This is sometimes painfully evident in discussions about relationships with women, which often focus on men’s cultural rights to multiple relationships and polygamy, to the exclusion of the far-reaching language of loving support for children. Parenting is a thoroughly subordinated discourse in the world of incarcerated men. These kinds of social issues suggest immense challenges in the way ‘Conversations in Families’ is to be developed as a Phoenix project. There is ample need for Phoenix to explore this kind of challenge with other agents working in the field.

The abject poverty in rural areas is evident in some of the home visits in the quest to find families and invite them to family conferences (often they have cellular phones, but have no electricity to recharge the batteries and need to visit the nearest town once a week to be able to recharge and communicate). Regardless of the challenges of reaching correctional centres in distant places on the public transport system, families borrow money to attend Family Conferencing. (One lady borrowed money at a 50% interest from the local small-scale lender to be repaid the next day) and answer to the call from a total stranger who says they should attend a Family Conference in a Correctional Centre. If members can make their own way to Family Conferences, Phoenix reimburses them for the attendant costs of travel so that they are able to return home. In Family Conferences, trust has to be built up in the first few minutes of conversation. There have been some outright refusals to attend Family Conferences, motivated mainly by the offenders having threatened the life of the invitees.

**Reflections on ‘Conversations in Families’ and ‘Family Conferencing’**

The ‘Conversation in Families’ programme follows on ‘Starting with Us’, whose theme is based on the premise: ‘I matter and so do you’. Everybody matters, starting with ourselves, but not ending with ourselves. This is the foundation where it all begins and it then branches out to other programmes. Learning from this programme equips
individuals with a variety of skills, such as assertiveness, dealing with conflict, controlling emotions and understanding restorative justice. Starting with the self is a vital step; however, the self is fragmentary and isolated and it is important to balance the idea of the self with the idea that no one is alone in this world: individuals are members of families, communities and states.

Going back into the fold of the family and of society at large is no easy undertaking for most ex-offenders. The struggle to readjust and redefine offenders outside the stringent regime of incarceration is very difficult for some. In prison, there is comfort in the possession of housing, clothing and food, all provided at no cost. There is even security in the fact that nearly every move is decided and controlled by others. In contrast, having to fend for oneself, to find employment, to pay one’s own way and to make one’s own decisions are extremely challenging and stressful. These are the realities that infantilise adults in correctional centres, and make them dysfunctional in ordinary society. It is not easy to walk back into the life that one lived before prison.

Participating in a programme such as ‘Conversation in Families’ allows one to acknowledge, uphold and appreciate the role that one plays within the family or it challenges one to make the choice of doing things differently: for example, making more time for parenting, telling loved ones they are loved, or committing to the process of healing within the family. The programme asks inmates to consider what their contribution is to the family unit and what type of support they might want from family. Being assertive sometimes means asking for help when faced with a situation that presents problems.

The lessons discussed in the ‘Conversation in Families’ course leads to preparation for the Family Conference programme. The conference aims to open channels for communication, offer a safe place for thoughts to be listened to, and is the beginning of a process of healing for inmates and their families. Conferencing brings to the fore all kinds of social stresses and bottlenecks that contributes to people finding themselves on the wrong side of the criminal justice system. Reciprocally, there are people who are willing to forgive. There is warmth and a sense of ubuntu even though the initial voice that is heard expresses anger and disappointment at (our child who is in trouble).

Inmates frequently express joy in seeing their children and holding their beloved family members close to them without a glass partition. The event of Family Conferencing is celebrated with the provision of refreshments.

DCS members are increasingly playing a role in assisting with coordination and the setup of venues for Family Conferencing and they seem keen to get involved. Family members often claim that they are overwhelmed by these programmes offered in correctional centres through which they hear their incarcerated relatives using a different language, a
language that speaks of growth, of acceptance of responsibility for what has gone wrong, of gratitude and of hope for the future.

Family Conferencing has become the ‘glue’ that keeps things together. It strengthens ties between families, allows the DCS to be seen as hand-holding with civil society in developing healthy relations between inmates and their families. A sense that families are not alone is created; the struggle is seen as a societal one. The challenge importantly becomes for ex-offenders to deal with their victims, creating an atmosphere of reconciliation within the wider community.

Overview of Phoenix Zululand Programmes.
Facilitating ‘Starting with Us’, ‘Conversation in Families’ and ‘Family Conferencing’ has made Phoenix Facilitators realise that lengthy prison sentences exacerbate the effects of social dissociation.
An attempt is made to limit Family Conferencing to about eight families at a frequency of two conferences per month. It is generally found that the group dynamics established during Family Conferencing are crucial factors underlying the successful rehabilitation of offenders.

Family Conferencing entails complex interpersonal dynamics within extended families that are not always easy to decipher. Phoenix Zululand facilitators frequently hear men expressing intense longings to re-bond with their children. These men’s powerlessness to influence or care for children leads to feelings of chronic deficiency and even further loss of self-esteem, thus disabling the potential for social reintegration after incarceration. Providing a programme context in which reality can approximate such nurturing desires appears to be a valuable contribution of the Phoenix projects.

The dominant pattern emerging in Family Conferencing suggests that, most often, women are the custodians of families’ creative potential to grapple with all the intricate issues of social amnesia resulting from the incarceration of men. Families have good reason to ‘forget’ that they have members who are serving sentences in correctional centres. They often bring to Family Conferencing an intensely emotional expressive ability that helps to quickly generate profound trust within the dynamic atmosphere of the conference group. This self-revelation allows offenders to find optimism within themselves about their future lives, which is a potent seed planted in the desolating social determinism of their plight. Unlike women, men usually seem to be associated with only conditional expressions of acceptance in the Family Conferencing process.
Ameliorating the effects of crime through restorative justice an overview of Phoenix Zululand – A Restorative Justice Programme.

In a multitude of Phoenix programmes, when offenders are asked to name, draw or in some other way locate in memory the people they have loved the most, or who have had a positively shaping influence on them, it is very rare indeed for anybody to name a man; it is even more exceptional for somebody to name a father. From the perspective of the Phoenix offender programmes, it may easily be concluded that the institution of fatherhood has reached a severe crisis. In contrast, female familial relationships appear to be unfaltering. Setting up a receptive and expressive context for the social creativity of women in relation to incarcerated relatives may be one of the most valuable achievements of Phoenix Family Conferencing.

Predictably, the Phoenix team often finds itself drawn to understand acutely complex family contexts. The team has come to recognize the enormous burden that parents bear when children are imprisoned. The celebratory atmosphere of Phoenix Family Conferencing is important in providing an affective environment in which families can experiment with a new range of thoughts and feelings that help them to grapple with social obloquy and find ways to support their sons. Time and again facilitators receive humbling testimony from families who have been taken through a process that is original and profoundly ennobling of their own plight. This is a process of ‘sowing seeds’ and facilitators repeatedly see the experiences of Family Conferencing resonating in relationships a long time after the events. So much is owed to the group dynamic that Family Conferencing is able to establish. It is becoming ever more evident that the family—whatever its specific form in individual instances—is the basic social structure in which any idea of rehabilitation must take place.

Conclusions deriving from Phoenix projects
Phoenix facilitators are careful not to suggest that they can offer concrete and decisive advice: the way forward for families must be agreed upon by family groups themselves. This extends also to dealing with the families of the victims in whose proximity ex-offenders often find they have to live. It is an important way in which Family Conferencing contributes to restorative justice. Phoenix programmes are allowing facilitators to experience and formulate the challenges and at the same time providing a context for them to experiment with various techniques to answer the demands of social reintegration.

The concept of fatherhood illuminates particular kinds of parental challenges in relation to the social reintegration of offenders. However, it is important to include programmes
in correctional centres that bring warmth and creativity to the relationships between sons and the father figures in their lives, and between offenders and their own children.

References


I am through others – “coexistence” (umuntu ngumuntu ngabantu)

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Abstract
This paper seeks to address the importance of community psychology as understood in the Black South African context as a form of promoting working together in preventing social breakdown, and conflict. The paper is based heavily on the concept of humanity (Ubuntu) which maintains that a human being cannot promote life if he or she is living in isolation. Humans are interpersonal beings which need one another in order to make sense of life (i.e. umuntu ngumuntu ngabantu). Community psychology in this sense is by the people, for the people and with the people in their own context in preventing the ills of the society and promoting health and stability. This paper will therefore describe the role played by all stakeholders in the Black South African communities.

Introduction
The most striking feature of the cultures of Sub-Saharan Africa is their non-individualistic character. Mbigi (2005) highlights this notion thus: “Community is the cornerstone in African thought and life” (p.75). Similarly Turaki (2006) expresses that in African Cultures “People are ….. part of a community living in relationships and interdependence” (p.36). Mbiti (1969) explains this by the expression “I am because we are; and since we are, therefore I am” (pp 108-109). In Sub-Saharan Africa people learn to live together, to coexist, to accept diversity and have a positive relationship to the other.

In Southern Africa the traditional understanding that one is human only as a member of a community is expressed in terms of “Ubuntu”. A question that may arise at this point
I am through others – “coexistence” (umuntu ngumuntu ngabantu) is: what is “Ubuntu”.

**Definition of “Ubuntu”**

The word “ubuntu” has its origins in the indigenous languages of Southern Africa and is defined as the “art of being human” (Ivorgba, 2009). The concept “ubuntu” expresses that we have a communal way of life. As noted by Aidoo (2006) “ubuntu” means “to be interconnected to one another, to be connected to each other” (p.16). The word “ubuntu” is most commonly used in the following IsiZulu maxim: “umuntu ngumuntu ngabantu”, which means “a person is a person through other persons”. This saying itself has been paraphrased in many ways. A few are:

“A person is a person because of other persons”
“I am what I am because of what we all are”
“the belief in a universal bond of sharing that connects all humanity” (http://www.easy-ubuntu-linux.com/ubuntu-african-word....)

**“Ubuntu”: A key management concept**

The concept of “ubuntu” emphasizes that we all live and work in community. Firstly, “ubuntu”, can apply to the inside of a company, where company employees and management are seen as a community. Here one looks after the interest of others. Secondly, “ubuntu” applies to a company as part of the broader community, where the company looks after other members of the community so that it can thrive. From the foregoing statements, it is clear that “ubuntu” has important implications for corporate citizenship. Therefore, it seems it is necessary to take account of the African world view and culture in the context of governance of companies and the moral power that they imply. In the world of business the notion of co-existence with other people can inform the way we conceptualize and design the responses to corporate accountability and responsibility.

It may be beneficial at this point to indicate that business scholars from African countries suggest that theories that were created within and for individualistic cultures are not at home within communal cultures. African managers need a management theory that is consistent with their communal cultures. This entails developing a theory of African business management, based upon the philosophy of “ubuntu” recognizing the firm as a community and not as a collection of individuals. Karsten and Illa (2005) accept that
“ubuntu” provides a strong philosophical base for the community concept of management. African management theory can of course borrow from the West since Anglo-American management theories contain some truths that are universal.

“Ubuntu” and Religion

In African tradition the maxim “A person is a person through other persons” has a deeply religious meaning. The person one is to become “through other persons” is ultimately an ancestor, (Bergluud, 1976, Ngubane, 1976). Ancestors, therefore, are an extended family. Dying is an ultimate homecoming. Not only the living share and care for each other, but the living and the dead depend on each other. This can be seen in daily experiences of many Africans. An illustrative example is the ritual that involves drinking of African beer, a little bit of beer is usually poured on the ground for consumption by ancestors. In African society there is a strong bond between man, ancestors and whatever is considered as the Supreme Being. “Ubuntu”, therefore, implies a deep respect and regard for religious beliefs and practices.

For many Africans, while they may belong to different societies and have different traditions and rituals, “ubuntu” usually has a strong religious meaning. In general, the African belief is that your ancestors continue to exist amongst the living in the form of spirits and they are your link to the Divine Spirit. If you are in distress or need, you approach your ancestors’ spirits and it is they who will intercede on your behalf with the Supreme being or God. Therefore, it is important to not only venerate your ancestors, but to eventually, yourself become an ancestor worthy of veneration. For this, you agree to respect your community’s rules, you establish formal ties with both the current community members and those that have passed on, and you ensure harmony by adhering to the “Ubuntu” principles in the course of your life.

“Ubuntu” and political changes in South Africa

“Ubuntu” is considered as one of the founding principles of the new Republic of South Africa and it is connected to the idea of an African Renaissance. Since the downfall of Apartheid, “ubuntu” is often mentioned in the political context to bring about a stronger sense of unity or emphasize the need for consensus in decision-making.

The concept of ubuntu is also illustrated in the film In My Country, which is about the Truth and Reconciliation Commission.
According to Louw (http://www.phys.uu.nl/~unitwin/ubuntu.html) to post-apartheid South Africans of all colours, creed and cultures, “ubuntu” dictates that, if we were to be human, we need to recognize the genuine otherness of our fellow citizens. Put differently, we need to acknowledge the diversity of languages, histories, values and customs, all of which constitute the South African society. Given the vast racial, cultural, religious, educational, and socio-economic differences apparent not just in South-African society but the world over currently, the concept of “ubuntu” is really rather relevant. It is far too easy to go into the “us and them” mode. It is far too easy to fall into the trap of judging a different people by our standards or by sticking to certain established stereotypical norms. But if you instead consider someone as a fellow human being, all individual differences taken into account, there is perhaps a greater chance of achieving understanding. Achieving understanding is important and it is necessary, because, like it or not, we are all interconnected, that is, we coexist. Indeed what hurts you could one day come around and hurt me and what benefits me, if I am not selfish about it could make a crucial difference in your life.

“Ubuntu” and African gifts
As a form of African philosophy “ubuntu” blends in with other potential, imagined or actual gifts of Africa to the wider world. For instance, African music, dance, morality, healing rituals – all of them cultural achievements – are aspects other nations can learn a lot about. It may be beneficial at this point to stress that “ubuntu” is Africa’s special gift to the modern world.

Pillars of “Ubuntu”
According to Ivorgba (2009) some pillars of living life with “ubuntu” include the following:

- Sharing: “ubuntu” encourages people to share with others. Little things shared in love and sincerity of heart matter most.

- Empathy: Empathy involves listening to others with our minds, but feeling and experiencing their situations with our physical bodies. When empathy is an integral part of our lives, we become more and more human and that allows us to help others better.

- Respect: Respect for others is the key to good living. Africans show respect, especially for elders, ancestors, traditions and teachings of the ancient.
I am through others – “coexistence” (umuntu ngumuntu ngabantu)

- Care and Compassion: Care and compassion deals with embracing others. Africans are known for showing compassion, of giving or sharing with others without expecting returns.

Conclusion
I conclude by saying the meaning of “ubuntu” becomes more clearer when it’s social value is considered. The key social values of ubuntu include group solidarity, compassion, respect, humanistic orientation, human dignity and collective unity. “Ubuntu” is the potential of being human. “Ubuntu” could become a tool or instrument for transformation in a context of globalization.

Perhaps the world would become more peaceful and better habitable if more emphasis was placed on practicing “ubuntu”. If we all regard others as fellow human beings, not minding our differences, there is a greater chance of achieving understanding, which is crucial to peaceful and harmonious human existence, bringing a world of meaning worthy of habitation. Indeed “I am through others: “Coexistence”.”

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A theo-centric view on female prostitution

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Abstract
The research indicates that interrelatedness is important in understanding the intricacies of female prostitution. The language of power is created in relationships at all social levels; whereas, language is one powerful aspect of interrelatedness. Language means the vehicle to audibly verbalize one’s thoughts. If one does not say something out verbally he or she would not be heard or understood, unless one uses sign language which requires training and does not come naturally. Language is special in that it specifically separates us from animals because they cannot communicate discreetly neither can they be trained in sign language. The reason language is a powerful connection is that it began with God: ‘Let there be …’ he spoke and he created through his voice in the book of Genesis chapter 1 (The New International Version of the Holy Bible (NIV), 1984). Human beings are interrelated because they are the same globally; created in the image of God explained fully in the book of Genesis 1: 26-31 in (NIV, 1984). In particular the direct quotation is much clearer in verses 26 and 27: “And God said: ‘Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.  So God created man in his own image, in the image of God he created him; male and female he created them.’”

Introduction
Human beings speak different languages and understand each other and are in a position to learn foreign languages. That allows them to connect globally, through communication within their own societies and in their small family units. The unique spoken languages which encompass cultures and traditions; wherein silence is also regarded as a language on or in itself, depended on interpretation. Interpretation would expand and discourse knowledge beyond the language itself. It is at this point of languages that we get separated individually based on specific dialects and we feel a sense of belonging with those who speak the same language as us and we learn and understand facts and concepts of life, thus become knowledgeable; which entails power.
Language is not only powerful but interprets power. It does not only interpret power but expresses love. It was the power of love which manifested in the language of creation. I, therefore, cannot indulge in power as an entity before I touch on love and the truth; aspects of interrelatedness which require language as an expression. Who on earth does not need love, an emotion so powerful that it has the potential to start wars and generate peace. As human beings search for love within themselves and among themselves, the truth which cements the discovery, thus translates into trust. At the point of trust, the search stops either temporarily or permanently. However, if true love is discovered joy, happiness and peace reigns. Hence science in itself is about discovery. Passer & Smith (2001) reckoned that at its core, science simply is an approach to asking and answering questions about the universe around us. I suppose, whether those questions are asked from the background of the natural sciences or the humanities it does not really matter. What matters is that the discoveries bring us back to the centre, the centre which holds us together, and that centre is God himself. God is not only the engine but the centre of life and all science discoveries. For an example, Giglio (2005 & 2007) in ‘Indescribable’ and ‘How great is our GOD’ proved the greatness of the stars in conjunction with Psalms 33:6 (NIV, 1984). The power of words created life observed from nature and mankind. This power which breathes stars is not only expressed in creation but it is expressed in the very being of scientists pioneering ‘what is’, crafted, who are not only discovering but are ‘becoming’. If any science and research can come up with anything that beats this special product ‘mankind’, I would consider it potent. This power that ‘IS’, is not only fascinating but boggles one’s mind, it is power conscious of its potency but never in any way exercised or expressed to harm. It is non-existent in the standards of the world, perfected, pure, explosive and undetermined i.e., beyond human understanding. How can we then begin to discern the truth without the author and the finisher of our faith, it would be like driving a car without a manual. The omnipotent, omnipresent and omniscient power controls no one but comes in voltages of choices; choices of obedience or disobedience which yield logical consequences.

Love is a complete discovery. God gave his one and only son in the book of John 3:16 NIV (1984) for the love of mankind, an exercise impossible for human beings deeply immersed in love to try let alone do. Mankind globally express love as a powerful emotion capable to start wars and generate peace packaged in set conditions and relates in the opposite direction of the ‘agape’ love, driven by control. Control which requires force and sometimes violence to maintain the homeostasis whereas, love never controls. Such conditions driven by selfishness and greed have created the divides locally and globally. Capitalism clearly illustrates the determining conditions in the gap created between the wealthy and the poor locally and globally wherein empires are created and the natural resources are controlled. One would then note the complexes which deceive those in power into believing that they are superior. Societies or communities have also created complexes of superiority and inferiority based on control. This love of power is
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also seen in small family units, which translates into domestic violence, where males qualify and license themselves to exert power over females and children. Whereas, the individual as the building block drives the reflected processes of either peace or war.

The individual as the driver of peace or war needs power. Therefore, power as an entity becomes another aspect interrelating mankind in a skewed way. The illustrated interrelatedness discussed above becomes even more skewed in the subculture of females being prostituted. The rooted sustenance of this ‘old trade’ compels one to examine challenges that females being prostituted face, which are not individual problems, but institutional ones. The participants’ strategies for survival, while individually derived are intricately related to broader institutional responses to women or female’s concerns. The individual male who has qualified himself to exert power over females, controls the trade and supplies to males in the main culture. Understanding gender in prostitution as a sub-culture will shed light on the broader gender issues in the main culture, in this gender stratified society. A need however, to understand how those being prostituted are affected and how they affect the broader society exists. For example, the love relationship as explained by Parker (1998) clarifies the ‘Stockholm syndrome’, explained as the psychological captivity, where female(s) being prostituted form a desperate attachment with the captor or pimp and believe(s) she (they) can “love” him into being good. Deceived, brainwashed, trapped she (they) passe(s) up chance(s) to escape. Under the control of violent and merciless men, the drugged ‘livestock’ is manipulated into debasing pornographic performances with ‘respected’, married or unmarried males from the main culture who are falsely intimate with the self-created illusion.

According to Schaumburg (1997) the illusion is created to help a person avoid the pain inherent in real intimacy. In real intimacy both partners experience fear of being exposed, abandoned, fear of loss of control and fear of respective sexual desires. However, in the sexual expression both partners are dependent on and open to what the other spouse will do. Sex is one of the few things human beings do that engage all of who we are, the three dimensions of sex, which is our bodies, souls and spirit. Once the three dimension communication is achieved the lovesick couple is left in a state of being “in love” referred by the researchers as limerence. According to Wier and Carruth (1999) that limerence state studied in the laboratory identified a number of changes in brain activity and hormone levels. Oxytocin the ‘bonding hormone’ has been found to produce feelings of emotional intimacy and a desire for affectionate touch. Besides the elevated levels of oxytocin, a hormone called phenylethylamine (PEA) has been found at high levels in lover’s brains. It is believed that PEA acts as a natural amphetamine, a natural version of ‘speed’ or ‘meth’; thought to be the most important agent in producing that ‘lover’s high’: a giddy, excited feeling and loss of interest in food or sleep. Unfortunately, the deceived wife’s PEA level is dropped leaving her with feelings of mental anguish and
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depression trapped as the female being prostituted; common in functioning at the first dimension of sex, the body, never to experience the three dimensions as meant to be.

It is interesting how the cycle of unfaithfulness and violence filters back to the main culture through individual males, who are the common denominators. The re-enactment of turmoil and violence within the subculture highlights the double standards within the main culture. The violation of females being prostituted which gets condoned because of many reasons like, it is their ‘choice’, they are the ‘scums’ of the earth, etc., comes back to haunt. Whereas, the ‘respectable’ married males buy sexual favors from pimps who control females being prostituted as the drugged ‘livestock’ violent power exercised calls attention to human rights violation which requires depth into the dynamics surrounding prostitution as a form of violence. The implication is that the violation of females being prostituted does not begin and end at the point of violence during the reality of prostitution in the field. It retracts back to entry which had created a lifestyle imposed long before the reality of the field. The domination of females and the perpetuation of male supremacy are clearly highlighted by looking at the past or childhood experiences of females being prostituted. When some females in the main culture get violated as adults within the marriage for the first time, females being prostituted were vandalized long before within a ‘secure’ environment. The manifestation of full-blown prostitution becomes the fruit of the seed planted during childhood. Thus, violation of human rights then and violence within prostitution plus prostitution itself is the reflection or the manifestation of the lifestyle of the broader society.

Expressions like prostitution is an ‘old trade’ have no place in the twenty first century; a sound of defeat indeed. Being prostituted is actually not an ‘old trade’ deserving ignorance anymore, but attention. If violence, HIV and full blown AIDS cycles are ever to be broken, something major needs to happen to the so-called ‘old trade.’ The Feminist Coalition Against Prostitution (FCAP: 2008) maintained that the only thing that will make prostitution safe is to end it. That would be possible if the community discerned the truth and changed its attitude toward those being prostituted and help them out of the trap. For example, in the case of Mr Wright FCAP (2008) welcomed the verdict in Ipswich and hoped the sentence reflected justice for the five young women murdered. The case proved that prostitution can never be safe. Mr Wright, in his defense, presented himself as a normal ‘punter’, acknowledging that he was a regular in the ‘red light district’ of Ipswich. And that is just what he was. The truth is that murderers and rapists do not have this written on their foreheads, whether women in prostitution have five minutes or five hours to assess a client, it is impossible to tell.

It is within relationships that power is created and exercised in all social levels. If in the right hands, power is used positively, it builds. If it is used negatively, it destroys. Whereas, within areas of earthly social living, power is not balanced and gender
inequalities are encountered. The imbalance of power and inequalities of gender begin and end in the earthly family. The family structure as a body takes form within many different social levels. The format is reflected throughout life in different aspects; those structural aspects begin in the small family unit, running through different social levels, extending to employment and are reflected in the global world. Power, therefore, cannot be overemphasized as a commodity in the absence of a family body structure formed by males and females.

Central to the family body structure formed by males and females are relationships which are intimate or false; but never meant to dominate either gender. God informs mankind where to have dominion in the book of Genesis 1:26 and 27, NIV (1984): “let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth”, not males over females or whites over blacks; the foundational principle is set which also informs us on how to maintain a relationship with him per choice. Within the global world in different countries human beings are informed by different constitutions internationally on how to govern and how to behave. Finally, individuals are informed by families who adhere to different cultures, traditions and religions and they choose to either hold on to the family norms, standards and expectation or to choose their own new ways of life.

**Family**

The family structure as mentioned above is a body which takes form within many different social levels. This body is reflected in different aspects of life, from the small family unit to the social, political organizations, etc., and work. How the body as a family is constructed and shaped, how it connects and functions is not only interesting but calls attention to how it is socialized, politicized and theorized within the struggle against power. The ‘body’ begins and ends in the family which gives it identity and self-image governed by specific principles. Birth begins with complete members of the body fully functioning within natural boundaries. The body begins its developmental lifespan with a name which doesn’t only provide it with identity but carries cultural overtones reflecting mores. Even different bodies from different aspects of life like sports, religions, employment, social, political organizations, etc., have their own identity, image, status in a name and are governed by set regulations which form boundaries. These bodies are interrelated and are somehow depended on each other, with the common denominator as mankind (males and females) within every body.
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Family’s influence touches everyone and everything. Cope (2006) mentioned that parents and the home environment will give us the definition of reality that we will use all our lives, the grid of reality which we will continue to evaluate all of life and the world we live in. Through family a life strategy of asking questions or building defenses is learned. We know whether we are good or bad, bright or stupid, whether people are to be trusted or feared, whether challenges are exciting or dangerous. Family is sacred and it is the most important building block of all God has created, responsible for his most cherished of all attributes ‘love’. He highlighted the origins of the cosmos, the individual, family, tribe and the origins of nations. Love, justice, relationship, generosity and wisdom cannot be expressed alone on an island of individualism. God’s most wonderful ideas and characteristics are revealed in how we live together and begin to learn his attributes in our families. The message in the ‘Song of Songs’ briefly reveals that Love is good, sex is good, and family is good. Cope (2006) believed that human beings have evolved so much that the essence of what life is about is lost in the process. Below is an unclouded picture of the family relevant to this study selectively gleaned from Cope (2006).

**Family: the root of all culture**

Following the development of man through Genesis, individual traits become multiplied and strengthened within families. Families grow; those same traits become amplified into cultural, tribal and finally national traits. For example:

i. Abraham’s tendency to be manipulative and dishonest when it came to women in the family. In Genesis 12 NIV (1984), he deceived pharaoh about the nature of his relationship with Sarah in order to protect himself. He also allowed himself to be talked into seeking an heir through a concubine in Genesis 15 and 16 (NIV, 1984). And further lied to Abimelech about his wife in Genesis 20 (NIV, 1984).

ii. Isaac married Rebekah and carried on the family trait in Genesis 26 NIV (1984) lying about the nature of his relationship with his wife in order to protect himself from danger.

iii. Jacob entered the picture and with his mother’s help deceived Isaac as to his identity in order to steal Essau’s blessing.

iv. Jacob fled to Laban his uncle and future father-in-law and met his match. They spent twenty-one years trying to get the better of each other over the issue of Rachael.

v. Jacob fled to Laban and resettled his small tribe in Shechem. Personal character flaws grown into destructive family patterns exploded into tribal disaster in Genesis 34 NIV (1984) where Dinah, Jacob’s daughter, was violated by the Prince of Shechem.

vi. Jacob’s sons, in the name of family honour deceived and murdered every male
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in the Shechemite tribe.

vii A character trait ran its full course into cultural identity and ended in
genocide. The trait of treachery turned in on the family and Joseph took Israel
into Egypt and four hundred years of exile and slavery. Joseph on the other
hand was given an opportunity to respond in deceit when unjustly abused by
Potiphar and his wife, the cupbearer, the baker and his own brothers; he
refused to deceive and was used of God to save his family, his tribe, and his
host nation from great famine.

God is teaching many things in Genesis, the influence of individuals on families, families
on communities and communities on nations. A family is important without it there are
no communities and nations, therefore, influence starts in the family. Thus, it becomes
imperative to look closely at family.

Family: first line of defense – values (education)

How time is used together with parents and children during the formative years is
important. The scripture strengthens and puts the greatest weight of parental
responsibility and authority in teaching children God’s thoughts on all life, and modeling
how the principles are lived out in daily life. God puts the greatest weight of
responsibility on the parents. Government and church involvement in the primary
teaching of children is almost completely absent. In order for the children to be safe in an
unsafe world, it is important to teach and model what they need to know and
understand, also teach them to choose good over evil. Can we honestly expect children
to take these values seriously if they do not see them modeled and revered in their
parent’s lives?

Family: first line of defense – morality

If we would just obey one of God’s Ten Commandments, “You shall not commit
adultery” we would virtually eliminate:

i Incest.
ii Pedophilia.
iii Abortion.
iv Sexually transmitted diseases and
v Rape.

The scripture highlights that human beings will have sex with just about anyone and
anything. How do we explain the long list in books of Deuteronomy and Leviticus 18: 5 –
24 NIV (1984) on who (and what) not to have sex with? Deviance is the norm. Sexual
immorality within the family has multiple victims – the two engaged in sexual conduct,
and the families that surround them. Religious communities seem to highlight the destructiveness of prostitution and homosexuality while virtually ignoring marital adultery, sexual abuse and incest, which are rampant. Divorce and adultery are taken lightly. How do we raise children who will be able to withstand the sexual onslaught of the world if they do not see morality modeled in the home? How can we have bold, confident children when so many family secrets send a message that is contrary to what God says? If we do not teach our own children to love and respect their bodies and to view sex as a Godly and sacred act in the faithful covenant of marriage at home, who will teach them? According to Hjelle and Ziegler (1992) even Freud believed that libido developed in individuals by changing its objects, a process codified by the concept of sublimation (the defense mechanism that involves expressing sexual or aggressive impulses). He argued that humans are born “polymorphous perverse”, meaning that any number of objects could be a source of pleasure. Hence, God has given parents the responsibility to model and teach the value to their children. If they do not, someone will.

Family: first line of defense – provision

In both the Old and New Testament, family is the first line of protection against poverty and economic ruin. If the poor have a family, the family is to take care of them 1Timothy 5 (NIV, 1984). Only if they have no other alternative, i.e., work or family, is the church to give assistance. God’s first line of responsibility for those in financial need was the family, not the church, community or government. The Jewish culture still functions this way and it is rare to find a poverty-stricken Jew. Today, we focus on self-reliance; which is not entirely bad but independence needs to be balanced with family and community responsibility. The view of family today contributes to the new poor and to economic ruin for the community and the individual.

Family: first line of defense – justice

Family members have rights, whether men, women or children and family members have a responsibility to honor those rights and to carry out the responsibilities. Parents must invest the time and be responsible to discipline. If that is not effective, they have to bring the child to the leaders. It is the community’s responsibility to weigh whether the parents have done all that is possible and if the child is truly incorrigible. The parents have to lead in applying the punishment. They are responsible for the actions of their children and justice included “loving your neighbor.” What happens when children observe discrimination in their own home?

i  A pastor preaches love but beats his wife.

ii  One is expected to love the lost but shows intolerance for different ethnic
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...groups or ‘types’ of sinners.

iii One constantly criticizes the government but does not even vote. How can we raise children to believe and model justice if justice is not modeled at home? How can we hope to influence our communities if we do not model community concern and action at home? We can not; the family is the first line of defense for the individual and community justice.

Family: first line of defense – love

God summarizes the whole of his thinking about life in one word: love. His definition of love means the presence of justice, provision, integrity and truth. The authority behind government as God created it to function is the people. The authority of science is the unchangeable, God created laws of nature. Authority is expressed in the family domain through love, love is defined by the way Christ loved the church. Structure or order runs in every institution or body. It seems God has designed us to live that way and the universe to function that way. The parents have authority over the children until they leave home and the husband over the wife, not the abused concept never meant and condoned by God. Many have abused scripture in order to make themselves powerful. A great deal of responsibility belongs in the family, for example if we ask the question “who is responsible and when are they responsible?”

i A spouse needs surgery at the hospital – who gives consent?

ii A family member borrows money and fails to pay – who should be responsible?

iii A parent dies in an accident, who should take care of the children?

The authority of family is love

Structure and authority is important in a family. Questions:

i How is that authority to be carried out?

ii When is the authority of family being abused and to be forfeited?

iii When should a child be taken from a home?

iv When must a spouse flee marriage?

v How do we determine between parental discipline and abuse of a child?

vi When does family have authority and when does the community or the government step in?

vii How do we define this love?
The way a person takes care of his or her own body. Love says, “You are as important to me as me.” or “You are more important to me than me.” Christ gave up his body and life that we might have life. If you are to have authority with your wife or wives, you must be “chief lover.” Your authority in your home is based on the quality of your love. Parents in order to have authority over children they will need to love them. The less faithful your love, the less authority you will have with them. In fact, if you act in a way that is actually destructive to your spouse or children you have no authority and they can and should be taken from you.

Should a spouse or child endure life-threatening abuse because God gives authority to that family structure? Absolutely not, God never gives all authority over all things at all times to anyone. He is the only one He would trust with that kind of authority and he even limits his control over our lives by giving us free will. That freedom has rights and responsibilities for each of us, but when anyone tries to remove that freedom entirely in the name of any authority it is called tyranny.

To honor, submit and obey in scripture does not always mean doing what one is told. This concept is probably most abused in the arena of family. Cope (2006) looked at the following destructive myths floating around Christian families:

**Men are over women**

A principle such as the one above does not exist in the scripture. There is no overall mandate in scripture of men in authority over women. There is a structure to family and the authority for that structure is love. Barak lost his military honor for not following the orders of his Commandress in Chief, Deborah.

**We will only want sex with one lifetime partner**

The Bible seems to assume that we will have sex with just about anyone or anything unless we are taught differently. In the Old Testament God teaches sexual conduct in great deal and in the New Testament Jesus teaches that all temptations are common and furthermore, that he experienced them all.

**Love means never having to say, ‘I’m sorry’**

Love means the presence of justice, provision, protection and harmony. Love is patient and love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, and it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, and always perseveres in the book of I Corinthians 13: 4-7 (NIV, 1984).
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I need sex to be happy and fulfilled
If the statement above was true, surely we would be one of the happiest and most fulfilled generations in history. Scripture does say we need intimacy in relationships to be happy and fulfilled, but we can have that with or without sex. There is nothing lonelier than sex without intimacy and nothing more fulfilling than intimacy with or without sex. We must marry for the right reasons or we will continue to have marriages that fail.

Staying together is the key
Staying married is less financially damaging and often better for everyone, especially the children. If we marry for the right reasons we can work on staying together. Otherwise our cures are all bandages on hemorrhage.

A good marriage will always feel good
In God’s design, a good marriage will rub against both spouse’s edges until one partner of both are smoothed more into the image of Christ. Part of the purpose of marriage is to help deliver us from ourselves by bringing us face to face with ourselves in a loving environment.

In conclusion, we all live in families and our first witness is how we live there. We can accomplish nothing greater in our community or in nations than what we accomplish in the microcosm of our own home and family. We will reproduce who we are, and who we are is most revealed in our home where we are known on a daily basis. Our close relationships give us a mirror in which to see how much we are reflecting his glory. Each stage of life gives us an opportunity to grow in new areas. Marriage, children, adolescence, emptiness, death, middle age, grandchildren, old age and illness, all give us opportunities to grow with each other in the family. It is within the family that we leave a legacy if we do not become great people in the world. That legacy becomes a choice of how we would like to be remembered by our loved ones, in particular.

The purpose of the study was to establish how females being prostituted are affected and how they affect the broader society. A further purpose was to determine their experiences of being prostituted as a form of violence and the perpetuation of male dominance escalating the problem of HIV and AIDS. Survey methodology and interview techniques were used to collect data for the study. These methods, participatory in nature, with discourse analysis provided qualitative data. The participants comprised sixteen females being prostituted randomly selected, ten from South Africa and six from Israel. A questionnaire was specially designed to gather data for the study. In Israel the
interviews were conducted through mailed questionnaires whereas, in South Africa it was direct contact.

The result of the study revealed that the dominance of males over females in the subculture of prostitution is a mirror reflection of the double standards in the main culture. Male supremacy is not possible without female dependency, a dynamic embedded within the society’s culture, religion, expectations, norms and standards reflecting gender inequalities. The cycle of control is entrenched by violence against women and children in both the sub and main cultures. Vandalized and violated during childhood be it through abuse as in neglect, physical battering or sexual molestation, trust is betrayed and a seed of self-worthlessness is planted. The childhood message of self-worthlessness is deeply ingrained in the sub-conscious minds of females being prostituted. A memory path is created leading to possible negative consequences, misguiding them to settle for less in their lives. Where the sense of self-worth is affected the child becomes an adult without confidence likely to fall into the hands of pornographic predators and pimps. The choices and decisions made by females and children from both the sub and main culture reflect emotional underdevelopment and low self-concept.

As a result of the findings of the study, recommendations were made to the parents, the educators, the health or helping professions and the law. Recommendations made to parents included building a sense of belonging within a secure, caring, respectful and loving family with healthy, firm and flexible boundaries. One important recommendation to the parents is that they should know the language of technology, particularly internet chat rooms. Without boundaries for the teenagers as well as parents, the component of isolation, fantasy, anonymity, affordability and time can easily alter the patterns of social communication and interpersonal relationships. Once hooked, the teenager or parent can spend excessive time on the internet. Personal relationships could ultimately suffer as the reality contact experience is with the machines, e.g., the computer or cell phone where males may learn to treat females as objects, make them trophies rated in body parts that give a man sexual satisfaction, thus, perpetuate male supremacy. Uncontrolled and unintercepted the behaviour may end up being criminal. Education material should be directed towards parents so they may begin to teach their children at a young age that prostitution is a form of sexual abuse.

Recommendations made to the Department of Education included a need for curriculum innovation in schools right from elementary level, so that the transition from home to school should be less stressful. Children need to play and be comforted at home before they take on formal education at age seven. Management of information should address concerns about the source of stress including abuse or sexual molestation and “hot housing” for example; an attempt to force early rapid brain growth, pushing children
A theo-centric view on female prostitution

into formal education too early. Research indicated that children pushed too soon to excel at school, stage (Hollywood parent syndrome) or sport field, show fatigue, reduced appetite, lowered effectiveness in tests and psychosomatic illnesses. The significance of early childhood stressors is that they change the neural circuitry and brain chemistry that set the child up to be an emotionally and physically sick adult. Education must also be offered free with breakfast and lunch provided.

Recommendations made to the law and social support services included a need for a national advertisement campaign which must be designed with a clear message that prostitution is a form of sexual abuse and that potential customers or perpetrator will be viewed as sexual abusers and will be held accountable. Children will be regarded as victims in need of protection and are not to be subjected to criminal sanctions. Counseling would benefit both the adult prostitutes together with their customers in prison. It would also afford the sex addicts rehabilitation at specialized clinics, whilst testing, information and education would inform in terms of treatment. Professional language needs to change in addressing issues of being prostituted, like ‘victimless crime?’ Professional help must be composed of a team which would be helpful in the prostituted exiting the trade not legalizing or decriminalizing. A volunteer-run service support line should be established for those leaving not only the street but prostitution.
**Ethics and Religion**

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**Introduction**

Socrates once said “An Unexamined Life is not Worth Living”. Let me put it this way, An Unquestionable Life or Belief system is not Worth Living. The paper raises the question of the relationship between ethics and religion by means of a famous dilemma. The dilemma consists of asking whether what is ethical/good is ethical/good because God commands it or whether God commands it because it is ethical/good. This is a complicated philosophical dilemma. Some people believe that there is no point talking about morality without religion. One such example is found in Dostoevsky’s novel entitled “The Brothers Karamazov. According to Dostoevsky (2004) “If God is dead, then all things are permissible”. Close examination of Dostoevsky’s statement drives us to come to a conclusion that the existence of right and wrong depends on the existence of God. Some go as far as saying ethics is impossible without God and in this way these people believe atheists cannot be moral. In this paper this position or philosophy is referred to as religious moralism. In this paper I am looking at the difficult question which can be formulated in the following ways:

- Is something (like behaviour) right because God commanded it? or
- Is something right because God approves of it?
- Does God command something because it is right?

**Relationship between God and morality**

Let us investigate what it means to say there is no morality without God. I suggest that this means any of the following propositions:

1. Without the promise of heaven and the threat of hell, people would not behave morally.

2. The very existence of morality by itself demonstrates religious truths, such as the existence of God and the immorality of the soul. Without God, ethics could not
exist. If ethics exists, it helps prove the existence of God. (The argument is a simple *Modus Tollens*): 

- “If God does not exist, ethics/morality does not exist either”, or
- “Ethics exist, therefore God must also exist”.

3. Ethical rules are God’s commands. This view is known as the Divine Command Theory (DCT), (religious moralism). Most people believe this (even some us ourselves) but philosophers are sceptical.

Religious moralism theory is a theory that attempts to establish a relationship between God and morality from the basis of God’s existence. The theory holds a view that if there are moral standards, therefore there must be a God. As a theory religious moralism is a position held by both theists and atheists alike. On the other hand, the theory is also rejected by theists and atheists alike.

**The Divine Command Theory**

One of the most popular version of religious moralism is the Divine Command Theory. The basic argument of the Divine Command Theory emphasises morality, goodness and the right as that which God requires. If God requires you to do something your reasoning rejects as inherently evil, the evilness is not the phenomenon itself but your refusal to obey the Divine Command. In the next pages, I am offering what I consider primary weaknesses of the Divine Command Theory. To get you thinking about the problem of the Divine Command Theory, ask yourself what attributes you associate with God. For example, many Christians believe that God is OMNIPOTENT and TOTALLY GOOD. For religious moralists, God is the ultimate source of our morality. Think about the implications of being OMNIPOTENT and TOTALLY GOOD. From the philosophical perspective, it is difficult to understand how the same being can embody both attributes simultaneously. This suggests that if as a person you emphasise OMNIPOTENCE, it looks like you have to let go of the idea of TOTAL GOODNESS. Let me make this clearer, if God is OMNIPOTENT, then He can DO ANYTHING; this

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1 Modus Tollens is also known as denying the consequent.
2 The Divine Command Theory is the view that our moral duty (what is right and wrong) is dictated by God.
3 Theist refers to a person who believes in the existence of God.
4 Atheist is the one who denies the existence of God.
also means He does not have to be GOOD. On the other hand, if God is TOTALLY GOOD, it seems you have to let go of OMNIPOTENCE. God’s intrinsic goodness places limits on what He can command; logically, He can only command good things. So there is something He cannot do; He cannot command bad things, and if there is something He cannot do, then He is not OMNIPOTENT.

In order to further support the argument, let us look at the following phenomena: killing, stealing, lying, truth-telling, abortion, suicide and euthanasia, etc.

A number of tough questions need to be asked, they include the following:

1. When is the act of killing ethical? Is killing ethical when commanded by God only or is killing wrong by itself?
2. Is stealing evil or are there times when such an act can be ethically justifiable? For example, is stealing from white people in suburbs ethical? Is stealing bread when you want to feed your hungry children ethical?

Basically, we are trying to establish whether something is intrinsically good, that is good independently of God. Or can we talk about something that is inherently evil, that is, evil without qualification?

**Scriptural Evidence and Implications about some of God Commands**

Some bad things are good because God commands them, evidence to such is found in the Holy Book. In (Genesis 22: 1-2), God commands Abraham to sacrifice his son Isaac. In this case for such a sacrifice to happen, Abraham had to kill his son. Not only that Abraham also lied to Isaac when the boy asked about the sacrificial lamb, by answering: “My son God Himself will provide”. If then you believe in the Divine Command Theory, that is, if you believe that whatever God commands is good, then sacrificing our children is good, whether we understand God’s command or not. In their attempt to defend the story of Abraham’s sacrifice of his son Isaac for God, DCT and some religious moralists claim that the order by God to Abraham to sacrifice his son was rescinded at the last minute and it was therefore only meant as a test nothing more. Although this command was rescinded at the last minute, for consistency purposes, the Divine Command Theorists must still be able to say that had God not changed his earlier command, His instruction to Abraham to kill Isaac, would have been ethical for Abraham to kill Isaac. In this way whatever God commands is good/ethical just because God commanded it. This is one version of the DCT. (This is not my position; I am just philosophising and adding in logical conclusion on the theory).

Another example is found in the book of Exodus 12: 29 (i.e. the killing of the first-born sons of the Egyptians…). The same logic and reasoning as above applies even to the situation in Exodus when God commanded the angel to kill all Egyptian first born sons.
One of the philosophical tools used to investigate the validity of an argument is the relationship between premises or statements and their conclusion. In other words, the premises must be related to each other and thus lead to a logical conclusion. If for whatever reason, there is no relationship between the premise and its conclusion, therefore from a philosophical perspective, not only is the statement illogical, it is also invalid.

Suppose you are a good Jewish religious person, a good Christian or Muslim, God commands you to sacrifice your child, perhaps your beloved son or daughter, what would you do? Allow me to demonstrate the logical relationship of this version of the Divine Command Theory in a form of premises and conclusion.

**Premise 1:** Whatever God commands is good by itself.

**Premise 2:** X is willed (commanded) by God

**Premise 3:** The goodness of X depends on the fact that God commanded it

**Premise 4:** God commanded Abraham to sacrifice/kill his son

**Conclusion:** Therefore, sacrificing our children is good.

Again tough questions must be asked: Can we then conclude that something is neither good nor bad apart from God’s command?

We can also look at the Divine Command Theory from a different angle of assessing a good person in terms of the theory. For the Divine Command Theory a good person is one who always obeys God’s commands without questioning like Abraham did. In this way OBEDIENCE to God’s command is all there is to a moral life.

**Premise 1:** Always Obeying God’s command is good

**Premise 2:** Good people always Obey what God commands

**Premise 3:** Abraham Obeyed God’s command to sacrifice his son even though he did not understand this command

**Conclusion:** Abraham is a good person.

One of my arguments against the Divine Command Theory is that, this theory represents God’s command as arbitrary. It means God can decide what to command each an every one of us, He can command TAP Gumbi to tell the truth and another person to tell a lie and they would both have been good people, because they obeyed God’s command! Frankly, I would have a problem with that. This would be a kind of an arbitrary God.

It is generally agreed that every person is born amoral, (i.e. without any moral standards). Our moral standards are sourced from our upbringing and background. Therefore to conclude that it is impossible for atheists to be moral is a big mistake. Saying that atheists cannot be moral is simplistic and thus undermining the complex ways to deal with values, ethical standards and norms. Atheists and theists alike have moral standards, however, the achievement of or reasons behind these ethical values and moral standards differ.
Can Atheists do good or be good people?

Let us examine the reason why for the Divine Command Theorists an Atheist cannot be a moral person. If we agree that a good person is one who always obeys God’s command, we must therefore come to a conclusion that atheists are not good people. Although an atheist can do something good, it being a good thing depends solely on obeying what is commanded by God, therefore since an atheist does not believe in the existence of God, therefore an atheist cannot do what God commands. Anyway the logic is simple, for an atheist there is no God, what does not exist cannot command anybody to do anything. Put differently, the idea of obedience to God as the Divine Command Theory suggests is absurd for an atheist.

From a purely Divine Command Theory’s perspective, God and morality are inseparable. Under general circumstances most people also believe that morality makes sense and can be understood from within the context of religion only. The complexity of the Divine Command Theory is also what constitutes a logical fallacy known as Appeal to Inappropriate Authority.

In philosophy, a fallacy is an argument whose premises do not support its conclusion. In such a case the reasoning behind the argument is simply a bad reasoning. Fallacies, although the reasoning is incorrect are most of the time psychologically persuasive. The danger of the fallacy of the Divine Command Theory is that most of us can easily be fooled. Therefore for the purpose of this paper, a working definition of a fallacy is that given by Copi and Cohen (1998:161), which states thus: “A fallacy is a type of argument that may seem to be correct, but that proves, on examination, not to be so”. It is on this basis that I reject the Divine Command Theory. This theory further eliminates the value of human reasoning in matters of deciding what is ethical and what is not ethical.

Finally, I do not believe that when we rely on the argument or reasoning provided by the Divine Command Theory, we can arrive at a satisfactory answer as to whether something is morally good because God commands (approves) of it; or whether God approves of something because it is intrinsically good. We are still where we started. Suggesting that God commands something because it is good by itself also suggests that some phenomena are good independently of God. And if we are willing to say that something is good independently of God therefore we do not need God to be good. In this way even atheists can be good people and indeed some atheists are good people. However, if we are content with the view that something is good because God commands it; then goodness solely depends on religious legalism (God’s command) and takes us back to the problem of Divine arbitrariness.
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A Way Out of the Dilemma

In his book, “Conscience: Ethical Intelligence for Global Well-Being”, Martin Prozesky chide the Eurocentric approach to ethics. Prozesky writes:

Basing our ideas about right living only on Western ethics might have been understandable a generation or two ago and earlier, before cultural diversity became as widespread as it is now. Today, it strikes me as intellectually and morally indefensible to hold on to this belief, when people of various cultures and philosophies sit in our classes, browse in our bookshops, and pay our salaries with taxes... What is no longer acceptable, either academically or ethically is the assumption that the wider world of ethical philosophy beyond the West can simply be ignored. The implicit disrespect for other cultures, which is undeniably present in our world, must give way to an active engagement with the moral wisdom of the whole world, and not only the West (Prozesky, 2007: 72-73)

The relevance of Prozesky’s argument suggests that we must engage into different understanding or philosophy about the phenomena that characterise our world today. Prozesky clearly suggests that we should be encouraged by the knowledge that no one ethical tradition is all encompassing. This is in line with the postmodern theory that no single tradition or theory of explanation is universal. Therefore we can come to an agreement that the concept “ethics” is complex and leaves challenges to atheists and theists alike. These two approaches cannot claim superiority over the other both must learn from each other and allow for diversity.

In O’Hear (1984:72), Thomas Hobbes comes up with his own view out of this dilemma. According to Hobbes, “God declares his laws by the dictates of natural reason”. Following Hobbes’s view, it is possible to argue from this perspective. Human beings by rational reflection are able to see that certain types of act are good and others bad. In this way there is a natural way to come to a consensus of what is good whether a person is religious or not.

I wish to conclude by saying that from a philosophical perspective, human beings must use their natural reasoning capabilities to come to a decision about whether something is good or bad. People must use their natural rationality to determine the goodness of something is not dependent on God commanding. The challenge I am leaving you with is that of questioning your own belief system. I am suggesting that you should not take your religion so seriously that you can no longer use your natural reason. The paper calls for a sympathetic understanding of different approaches and convictions of others without necessarily embracing them.

Again I conclude by repeating what Socrates once said: “An Unexamined Life is not worth Living”.

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References


Health caregivers’ Approach towards the Rehabilitation of HIV and AIDS persons in uMhlathuze.

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Abstract
This study examined health caregivers’ approach towards the rehabilitation of HIV and AIDS persons in uMhlathuze, from a social work perspective. The study was necessitated in a bid to know the efficacy of the approaches used in rehabilitating HIV and AIDS persons. In generating data for the study, the descriptive method was utilised to gather data through the administration of the questionnaire and interview schedule. A sample of 50 respondents was drawn from three health centres, namely: Ngwelezana Hospital, Richards Bay Clinic and eNseleni Community Health centre, for the questionnaire method. While the interview schedule was administered on 15 respondents on a face-to-face interview, who were also a part of the 50 respondents that participated in answering the questionnaire: 3 respondents from Richards Bay, 6 from eNseleni CHC and 6 from Ngwelezana Hospital. Results received were in accordance with the set objectives for the study. While conclusion and recommendations were drawn, which generally recommends that effort be made towards the overhauling of equipment, facilities and skilled man-power, in the rehabilitation process.

Introduction
The Human Immunodeficiency Virus (HIV) is a retrovirus that belongs to the sub-family lentivirinae, having two distinct types, HIV-1 (divided into Group M (10 subtypes), Group O (9 subtypes) and Group N (new virus), and HIV-2 (6 (A-F) subtypes), are the aetiologic agents of AIDS. It is a lymphocytotropic and neurotropic virus, which means it can be found in almost all body fluids and organs such as semen, vaginal and cervical secretions and blood. The exchange of these body fluids with an HIV infected individual can lead to transmission of HIV to another person (Baveja & Rewari, 2005:6).
HIV-1 is more easily transmissible than HIV-2 and contributes more heavily to the global pandemic, which pose substantial technical problems for vaccine development (Ramamurthy, 2004:27). HIV infects the body’s immune system in particular cells called T lymphocytes (T cells) which protect against infection and other threat, as it “kills the infected and uninfected cells by several mechanisms and leads to depletion of CD4 cells” (Baveja & Rewari, 2005:24). With this depletion, opportunistic infections arise such as tuberculosis, meningitis, et cetera, and “the progression from seroconversion to the development of AIDS” (Baveja & Rewari, 2005:59).

Acquired Immunodeficiency Syndrome (AIDS) refers to a clinical definition where an individual’s immune system has become progressively weak (Ramamurthy, 2004:27). AIDS was first reported in 1981 in San Francisco and New York on account of clustering of diseases Pneumocystis Carinii Pneumonia and Kaposi’s Sarcoma, amongst young, otherwise healthy adult homosexuals (Baveja & Rewari, 2005:16). Invariably, HIV is a precipitating factor that leads to AIDS, which “is a contagious, presently incurable disease that destroys the body’s immune system. It is caused by HIV which is transmitted from one person to another primarily during sexual contact or through the sharing of intravenous drug needles and syringes” (Zastrow, 2008:487). As “infection with HIV irrespective of type (HIV-1 or HIV-2), subtype and route of infection leads to protracted disease and depletion of CD4 cells in most cases resulting in AIDS” (Baveja & Rewari, 2005:31). The length of time between initial infection of HIV and the appearance of AIDS symptoms is called the incubation period for the virus (Zastrow, 2008:489).

According to Mattheyse in a TB-HIV fact sheet of the South African Medical Research Council (MRC), (2007), in measuring the extent of the HIV and AIDS epidemic, prevalence and incidence are terms frequently used. Accordingly, prevalent cases has been defined as the people who are infected at a particular time, which include, people who have been infected for some time, as well as those who are newly infected. While incident cases are the newly infected people only. In other words, prevalence gives the total number of all cases up till now (less those who have died), whereas incidence tells us how many recent infections have occurred.

The explosive spread of HIV and AIDS is known to have been caused by many factors such as migration; along with urbanisation is also related to the socio-economic condition of the population where a large scale of the reproductive age group from backward areas migrate to more advanced states in search of employment (Baveja & Rewari, 2005:11). Violence against women; in settings where violence is regarded as a man’s right, women are in a poor position to question their husbands about their extramarital encounters, negotiate condom use or refuse to have sex (Baveja & Rewari, 2005:10). Better educated people generally have greater access to information than those who are illiterate or uneducated, and they are more likely to make well informed decisions and act
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Accordingly. They generally have better employment and greater access to money and other resources, which can help support healthier life styles (Baveja & Rewari, 2005:9).

The then President Thabo Mbeki at the opening of the 13th International AIDS Conference in Durban, South Africa, June 2000, suggested that the “cause of AIDS is extreme poverty” (Poku, 2005:3), although Mbeki’s ‘temerity’ was not acceptable, it does not rule out the fact that poverty has led many into undesirable activities, as insecure livelihoods, and lack of social protection can increase the likelihood of risky behaviour and undermine capacities to cope with the consequences of infection, creating downward spirals in both vulnerabilities of infection and its consequences (Ramamurthy, 2004:29). Gender inequality is another factor which makes women and girls particularly vulnerable because they are often compromised in their ability to negotiate safe sex or to ward-off unwanted sexual attention (Ramamurthy, 2004:28).

Marginalisation is described as the process whereby groups or often entire populations are forced beyond or on the periphery of the social and economic mainstream (White Paper for Social Welfare, chapter 8, section 1:62), groups who are made to live on the margins of society exist in every country although they differ from place to place, and what marginalised groups have in common is an increased vulnerability to HIV (Baveja & Rewari, 2005:10). Mother to child transmission (MTCT) is yet another risk of transmission from an HIV infected pregnant mother to her baby having been reported to be between 21 and 43%, where various maternal and fetal risk determinants have been reported which play a major role in Mother To Child Transmission of HIV (Baveja & Rewari, 2005:9), as HIV is retrovirus transmitted primarily through sexual intercourse, but also through infected blood and from mother to newborn child (Poku, 2005:52).

This is to mention but a few of such factors, with the resultant effect being the high rate of persons infected and affected by the HIV and AIDS pandemic, “which respects no territorial boundaries, cast, creed, religion or age” (Baveja & Rewari, 2005:1). Since the discovery of HIV and AIDS, human existence globally, especially in the third world or developing countries have been threatened. As earlier mentioned, from 1981 when this pandemic was first observed among homosexuals in the United States of America, it posed devastating effect on the socio-economic and man-power development of all nations of the world. “Across the African continent, HIV and AIDS is savagely cutting life expectancy, which is now about twenty less than it would have been without the epidemic, and below forty years in some countries” (Poku, 2005: 51).
Statement of the problem & purpose of the study

According to Spence in Parkhurst and Lush (2004:1915), “South Africa similarly saw a radical change to democracy in 1994 with the ascendance of the African National Congress (ANC) under Nelson Mandela and the end of the Apartheid regime.” And about this time of transition from the Apartheid era to democratic rule, the country witnessed “an explosive HIV epidemic with advanced spread of the disease into the general population”. With the insurgence of HIV and AIDS, no known scientific attempts at its cure have been successful, which are the greatest challenges facing the health sector, government, policy makers, et cetera, on the way forward in the management of this deadly disease. In an interview with the author NKOSI’S STORY, Dr. Glenda Gray, Director of Peri-Natal HIV Research Unit at Chris Hani Baragwanath Hospital, said “By the time Mandela came out of prison in 1990, we were looking at rates of about three infected women to out of every hundred tested. Now in 2000 we are looking at thirty in every hundred. When you see an increase like that its obvious that no one knows what to do about the epidemic and no one is putting their weight behind it. Its not difficult to control the epidemic, but it takes consistent and solid and good messages” (Fox, 2002:284).

Much has been said and done about this dreaded disease, as it not only affects the infected but also the uninfected, to the extent that according to Walsh et al in Francis & Rimensberger (2005:87), “the youth of South Africa have been exposed to a fair amount of HIV and AIDS information, so much so, that a general apathy or fatigue in relation to the subject have been recognised,”. In all human sphere one can think of or imagine it appears the issue of HIV and AIDS has been dealt with either squarely, or partially, and yet despite all measures put in place, the rate of HIV and AIDS is on the increase and one is made to wonder, is the increase a case of more infected persons, or a case of more awareness which causes much more people to go for testing?

Also according to Walsh et al in Francis & Rimensberger (2005:87), while the youth are being exposed to information about HIV and AIDS, they are also receiving messages from the mainstream media about sex and sexuality. Such messages are mediated via youth culture, such as television, magazines, advertising and popular literature. They are sometimes in conflict with the ABC approach (abstain, be faithful, condomise) of conventional AIDS prevention messages. Likewise, according to the South African Medical Research Council 2001, “most AIDS deaths affect adults”, but much of its impact is felt by children who experience the deaths of their parents, other family members, educators and their peers at an increasing rate (Maile, 2003:186).

Against this backdrop, the interest of the researcher was kindled towards understanding the approaches being employed in rehabilitating the HIV and AIDS persons, in the
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absence of curative and non-effective preventive medicine, as stated by Campbell in Francis & Rimensberger (2005:87), “the forces shaping sexual behaviour and sexual health are far more complex than individual rational decisions based on simple factual knowledge about health risks, and the availability of medical services”.

Based on the high prevalent rate of HIV/AIDS in South Africa, especially the KwaZulu-Natal province, the purpose of this study was to achieve the following objectives with focus on recent experiences:

- To examine the actual cases of HIV and AIDS attended to by health caregivers in selected health settings, in the uMhlathuze municipality, between the years 2007-2008;
- To identify the various specific approaches employed by health caregivers in health settings, in the uMhlathuze municipality towards the rehabilitation of HIV and AIDS persons they attend to;
- To evaluate the successes and failures of each approach employed by health caregivers in the rehabilitation of infected persons within the study area, and
- To stimulate more researching on HIV and AIDS especially in the area of rehabilitation.

Literature review

Two theoretical frameworks were applied to this study. These were the: Rational Choice-based theoretical Approaches; made up of the health belief model, the theory of reasoned action, and the theory of planned behaviour; the second approach is the Social Network-based Theoretical Approaches; made up of the social action theory and the behavioural model of health services use (Gehlert & Browne 2006:182-189). Literature were reviewed on rehabilitation which is seen as being an essential part of a patient’s care, as it is here that a person has the opportunity to fulfill his or her potential (Davis 2006:3). To achieve rehabilitation, there is need to involve a group of professionals all working with the same purpose of meeting the individual’s goals, which must involve the individual and their family, as rehabilitation is synonymous with teamwork since it cannot be achieved by one professional group alone (Davis 2006:13). Rehabilitation is not only focused on impairment and disability, but also on the individual’s participation in the environment and society (Davis 2006:9), as it is basically client-centered and a link between health and social care.

Therefore, rehabilitation of persons with a physical or mental disability can be defined as restoration to the fullest physical, mental, social, vocational, and economic usefulness of which they are capable. To achieve this, a wide range of professionals provide
rehabilitation services, such as physicians (medical doctors), nurses, clinical psychologists, physical therapists, psychiatrists, occupational therapists, recreational therapists, vocational counselors, speech therapists, hearing therapists, industrial arts teachers, social workers, special education teachers, and prosthetists. Most of these therapists focus on the physical functioning of the clients, whereas social workers focus primarily on their social functioning (Zastrow 2008:523-524).

A report by WHO (2005), states that the number of people with disabilities is increasing, and classes of such disabilities are from war injuries, landmines, HIV and AIDS, malnutrition, chronic diseases, substance abuse, accidents and environmental damage, population growth, medical advances that preserve and prolong life, are contributors to the increase in disability. And these trends create an overwhelming demand for health and rehabilitation services. The report went further to state that to ensure equal opportunities and promotion of human rights for people with disabilities, especially the poor, WHO would adopt and implement three of the rules of the United Nations’ Standard Rules on the Equalisation of Opportunities for Persons with Disabilities, issued as guidelines for health, education, work and social participation. These are:

**Rule 2. Medical care** – States should ensure the provision of effective medical care to persons with disabilities.

**Rule 3. Rehabilitation** – States should ensure the provision of rehabilitation services to persons with disabilities in order for them to reach and sustain their optimum level of independence and functioning.

**Rule 4. Support services** – States should ensure the development and supply of support services, including assistive devices for persons with disabilities, to assist them to increase their level of independence in their daily living and to exercise their rights (WHO 2005).

From this report, persons with HIV and AIDS have been identified amongst others by WHO, to be beneficiaries of rehabilitation services because they face challenges that demand a holistic approach towards their treatment, as complications resulting from HIV and AIDS radically alter the physiological and psychological well-being of HIV-infected persons. Treatment with highly active anti-retroviral therapy (HAART) allows HIV-infected persons to live longer, healthier, and more productive lives than was possible at the beginning of the HIV and AIDS pandemic. However, these life-extending antiretroviral medications often cause side effects that may adversely affect the quality of life. Medical researchers, such as the South African AIDS Vaccine Initiative (SAAVI) a lead programme of the Medical Research Council (MRC), are continually seeking more effective methods to treat infected persons; a vaccine that effectively prevents HIV infection is the ultimate goal (Dudgeon et al 2004:81). Although, “according to medical establishment, there is currently neither a cure nor a vaccine to neutralise HIV” (Cloete 2007:56).
Accordingly, Clinton Alley (AIDS Guide 2009) asserts that South Africa continues to experience one of the most severe AIDS epidemics in the world. At the beginning of 2008, the number of infected persons living in the country was estimated to be in the region of 5.7 million, with almost 1000 AIDS-related deaths occurring everyday. In the absence of an effective medication or vaccine that would decisively deal with this pandemic, and in the face of the changing profile of HIV, where new drugs can now slow disease progression and help people to live longer with improved quality of life, these same new drugs (ARVs) are often very complicated and do cause debilitating side effects. “The success with which a person manages to live with the ongoing stress attached to HIV and AIDS impacts directly on his or her quality of life, with growing understanding of HIV and AIDS, according to Catalan et al (2000) in (Coetzee & Spangenberg 2002:207), researchers and health care professionals recognise that survival time is not only a question of duration, but also of the quality of life.” According to Friedland et al (1996) in (Coetzee & Spangenberg 2002:207-208), “quality of life is the patient’s appraisal of his or her overall physical, psychological and social functioning, which impacts directly on his or her morale, happiness and satisfaction.” According to an article by Adam Currie (2009) titled ‘Spirit of Hope’ in (Leadership in HIV/AIDS 2009:47), he asserted that based on a 2007 South African National HIV survey of the nine provinces in South Africa, KwaZulu-Natal still reports the highest percentage of HIV and AIDS. Additionally, the United States Agency for international Development (USAID) has listed KwaZulu-Natal as “the world’s highest infected region”. The Zululand region is an area where about 35% - 40% of the population is HIV positive, with the North Coast area around Empangeni and Richards Bay as the most severely affected. It has consistently led HIV prevalence rates, and according to an Amangwe Village fact sheet, “infection rates were increasing more rapidly there than anywhere else in the country”.

In a bid for the way forward, on the 13-14 May 2009, at the Richards Bay Hotel in Richards Bay, South Africa, a conference was organised by the University of Zululand, with the theme: The HIV and AIDS in Higher Education, 21st Century Challenges, with sub themes: Building a supportive environment; HIV and AIDS Culture and Traditional Medicine; HIV and AIDS and gender; Media as a communication Strategy (Leadership in HIV & AIDS 2009:47). This conference held, was in line with the purposes of the National Strategic Plan (NSP) 2007 – 2011, one of which is the Operational Plan for Comprehensive HIV and AIDS Care, Management and Treatment for South Africa in providing comprehensive care and treatment for people living with HIV and AIDS as well as to facilitate the strengthening of the national health system, as well as other agencies working on HIV and AIDS in South Africa, within and outside the government (HIV & AIDS Strategic Plan 2007-2011:53). The goals of the National Strategic Plan 2007 – 2011, are summarised as:
Primary Goals

- Reduce the number of new infections by 50%
- Reduce the impact of HIV and AIDS in individuals, families, communities and societies, by expanding access to appropriate treatment, care and support to 80% of all people diagnosed with HIV.

The interventions that are needed to reach the aims of the National Strategic Plan are structured according to the following four priority areas:

- Prevention;
- Treatment, care and support;
- Human and legal rights: and

The challenge posed by the HIV and AIDS epidemic and by the resurgence of tuberculosis and of other medical conditions, is on how to further shape health care systems to respond to individual and local needs, which is not simply a matter of reacting to conditions but taking advantage of new or emerging therapies. In the context of HIV and AIDS, health systems are expected to develop additional services to HIV and AIDS, some of which are already in place, such as voluntary counselling and testing services (Poku 2005:128), as well as home based care. Although, as posited by Kaleeba et al in (Poku 2005:129), “home or community care is not about “decongestion of hospital beds”, but about the provision of a comprehensive range of medical, nursing, counselling, spiritual, as well as nutritional care, which must exist from hospital to home, i.e. continuum of care.”

Based on this, the social disability grant has been of much help to ease most of the burdens off infected persons and their family, as it has helped meet certain basic needs. Although “the social grants given to child families are also not enough. They do not cover all the costs like electricity, water and school fees. The grants only take the edge off hunger. Poverty exacerbates the pandemic. Families often demand help from a stricken member because he or she is their “ATM”. If a patient’s viral load improves, relatives force that person to stop taking antiretroviral because they fear that the grant will be taken away” (Real 2008:29). On this vein, the rehabilitation of HIV and AIDS infected persons are considered to be, physical (physiotherapy, occupational therapy, speech therapy, audiology, complementary or alternative therapies, etc), psychosocial (psychotherapy, social supports, etc) and vocational rehabilitation (Canadian Working Group 2009 & Care for People 2008).

Relevance of Social Work in Health Care

Social Work in health care settings is practiced in collaboration with medicine and also with public health programmes. It is the application of Social Work knowledge, skills,
attitudes, and values to health care. Social Work addresses itself to illness brought about by or related to social and environmental stresses that result in failures in social functioning and social relationships. It intervenes with medicine and related professions in the study, diagnosis, and treatment of illness at the point where social, psychological, and environmental forces impinge on role effectiveness (Farley, Smith, & Boyle 2006:173).

Medical Social Work is shaped and guided by the attitude, beliefs, knowledge, and acceptable ways of doing things by professionals serving in health care institutions and by the philosophy and practice of modern medicine. It requires knowledge of illness and of the psychological and social impact of disease on the individual, the family, and the family interrelationships; it calls for the application adaptation of Social Work concepts, principles, and ideas to the special needs of hospital and clinic clientele (Farley, Smith, & Boyle 2006:176). Social Workers in health care services use the problem-solving method in assisting individuals, groups, and communities in solving personal and family health problems. Social Work is involved at various levels of prevention:

**Primary**- health education, encouraging immunisations, good mental health practice in families, prenatal and postnatal care;

**Secondary**- early screening programmes for detection of disease, checkups, encouraging treatment;

**Tertiary or rehabilitation**- preventing further deterioration of a disease or problem (Farley, Smith, & Boyle 2006:175).

The functions of Social Work in the hospital include:

1. Assess the patient’s psychological and environmental strengths and weaknesses.
2. Collaborate with the team in the delivery of services to assure the maximum utilisation of the skill and knowledge of each team member.
3. Assist the family to cooperate with treatment and to support the patient’s utilisation of medical services.
4. Identify with a cadre of other professionals to improve the services of the hospital by an interdisciplinary sharing of knowledge.
5. Serve as a broker of community services, thus providing linkages of patient need with appropriate resources.
6. Participate in the policy-making process.
Roles of Social Work in Rehabilitation

Rehabilitation for people with a physical or mental disability has been defined as restoration to the fullest physical, mental, social, vocational and economic usefulness of which they are capable. Services rendered are on vocational training, vocational counselling, psychological adjustment, medical and physical restoration, and job placement, although these are administered based on client’s needs for such services (Zastrow 2008:523).

Social work in the medical or health setting is basically practiced in the hospital. With a wide variety of problems and situations encountered, social work in the health field is dynamic and requires continued study, as the dramatic expansion of new therapy approaches for medical conditions poses a challenge (Zastrow 2008:503). Social workers provide not only direct casework with patients and their families, but also group work with certain patients, consultation, and training of other professionals. They are also involved in planning and policy development within the hospital and with various health agencies (Zastrow 2008:501). One of the emerging fields of practice for medical social work is combating AIDS. Social workers are getting involved in advocating for programmes that would assist in reducing discrimination against persons with HIV and AIDS, they are also involved on counselling and in providing services in hospitals, residential treatment centers, nursing homes, and hospices to those that are positive. Social workers also serve as case managers for many people with AIDS. The case manager works with the affected persons, their loved ones, providers of care, and payers of health care expenses to make certain that pressing medical, financial, social, and other needs are met and to ensure that the most cost-effective care possible is provided.

In serving persons affected, the trend is to have more and more of the medical care delivered outside the hospital or nursing home, often at the person’s home or in an outpatient clinic (Zastrow 2008:504). As cited by Kaleeba et al., (2001:15) in (Poku 2005:129), ‘home or community care is not about “decongestion of hospital beds” but about the provision of a comprehensive range of medical, nursing, counselling, spiritual, as well as nutritional care which must exist from hospital to home, i.e. continuum of care’. Invariably, one of the most difficult tasks of doctors, nurses, social workers, and other allied professionals in the health field is to help a terminally ill patient deal with dying (Zastrow 2008:505). And to achieve this, social workers generally function as members of a team, and they need to learn to work with those in charge.

Medical treatment teams are increasingly dependent on social workers to attend to socio-psychological factors that are either contributing causes of illnesses or side effects of a medical condition that must be dealt with to facilitate recovery. As a member of a medical team, social workers have an important role in diagnosing and treating medical
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conditions. Social work in the health setting needs skills and knowledge about how to counsel people with a wide variety of medical conditions, which requires a high level of emotional maturity, a well-thought-out identity, and a high level of competency in counselling (Zastrow 2008:508). In rehabilitation services, social work services are various, such as counselling clients, counselling families, taking social histories, serving as case managers, serving as liaison between the family and the agency, being a broker, as well as doing discharge planning (Zastrow 2008:523-524).

Research design
The descriptive research design was used for this study, its aim was to ascertain the correlation that exists between the approaches employed by health care givers, the target of the research which is on rehabilitation and the incessant increase on the prevalence rate of HIV and AIDS infected persons. This was to enable us gain insight and increase knowledge on the phenomenon under study, and make appropriate description and analysis. In this regard, both the quantitative and qualitative research methods were employed. In obtaining data for the study, the survey method was employed. For this study, the survey method employed was the personal interview. Our target population for the study comprised of health caregivers involved in the rehabilitation of HIV and AIDS persons in three selected health centres within the uMhlathuze municipality, namely: The Richards Bay Clinic, eNseleni Community Health Centre and the Ngwelezana Hospital.

As far as sampling is concerned, we visited the three health centres under study frequently for a number of times, so as to observe and gather appropriate data for the study. We made use of the non-probability sampling procedure, with specific focus on the purposive (judgmental) sampling. By being specific and selective of the population to be studied, only health care workers directly involved in the rehabilitation services of HIV and AIDS infected persons were considered qualified for the study. Based on this, questionnaires were issued out and received purposefully from 50 respondents: 11 copies from Richards Bay Clinic, 16 copies from eNseleni CHC and 23 copies from Ngwelezana Hospital. While in conducting the personal interview, 16 respondents were purposefully interviewed from each profession available, 4 from Richards Bay Clinic, 5 from eNseleni CHC and 6 from Ngwelezana Hospital.

Ethical issues are very important in research. We took into cognisance the rights and privacy of participants, as well as their consented participation in the study was sought and granted. We made certain to observe all ethical considerations and conduct attached to a study considered to be of a very high sensitive nature after obtaining permission to
conduct study from the concerned ethical bodies. In terms of data collection, we utilised both the questionnaire and the interview schedule. In generating information for this study, the researcher made use of both the open-ended and closed-ended questions, which were administered to a total number of 50 respondents by the use of questionnaires. While a face-to-face interview was conducted with each health profession being represented by one health professional from each of the three health centres: 3 respondents from Richards Bay Clinic, 6 respondents from eNseleni and another 6 from Ngwelezana Hospital. The researcher was guided by a structured interview schedule, which brought about uniformity in questions asked. In all, 15 health care workers were interviewed for the study (except an occupational therapist though they were part of the general questionnaire process). Quantitative data were analysed by the use of closed items, which made use of tables and graphs. While for the qualitative data, open-ended items were analysed using the descriptive analysis method.

Results
The results are discussed under items 5.1 to 5.4, table 1 and figures 1 and 2 as represented below

Actual cases of HIV and AIDS attended to by health caregivers in selected health settings, within the uMhlathuze municipality.

![Chart showing number of cases attended to in 2007-2008](image)

Figure 1: Number of cases attended to in 2007-2008

From the study conducted, health caregivers interviewed were able to supply us with the total number of infected cases attended to between the years 2007 and 2008. From Richards Bay Clinic, the total number of infected persons attended to were 4,400 in 2007 and 2,299 in 2008, from eNseleni Community Health Centre the total numbers were 1,065
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for 2007 and 2,051 for 2008. While for Ngwelezana Hospital the total numbers of infected persons attended to were 27,277 for 2007 and 25,506 for 2008. In line with this, it was noted that the prevalence rate was still on the increase.

From this, we were able to find out that health workers in these health settings sacrificed a lot to give their humanitarian services, as Richards Bay Clinic is basically made up of nurses and lay-counsellors only, there are no medical doctors, social workers, dieticians, dentists, physiotherapists and the rest, and so they do have a huge challenge in service delivery. For example, when referrals are made for a patient, the patient most often does opt out of treatment because of the change in treatment environment, this is mostly due to the fear of not wanting their status to be exposed, which brings about a high standard of confidentiality to be upheld. From eNseleni CHC, the health team is fairly represented but with only one social worker to attend to all patients, whether HIV and AIDS infected or not. There are no dieticians, speech therapist, physiotherapists, occupational therapists, and the rest. Ngwelezana Hospital is a much bigger hospital with basically all the health professionals, who are well represented to provide rehabilitative treatment to infected persons. Within the hospital, there is a special unit by the name Thembalethu Clinic where HIV and AIDS adults are treated.

Also, from the three health centres, despite the huge number of infected persons being attended to, they face a similar challenge of a shortage of skilled persons, as well as a lack of insufficient space to contain the number of infected persons they have to deal with especially on their clinic days. And so, even the issue of complete confidentiality cannot be adhered to, as infected persons can easily be identified on the long queues that are formed on each clinic days.

Specific approaches employed by health caregivers in health settings in the uMhlathuze municipality towards the rehabilitation of HIV and AIDS persons they attend to

From information gathered, we were able to identify the various approaches employed in the holistic treatment of HIV and AIDS persons, as well as the involvement of significant others, such as the family, the community, the government and other stakeholders with keen interest on the HIV and AIDS issues. The various approaches mentioned by respondents were the drug therapy, the social group support, family involvement, nutritional support, vocational rehabilitation, physiotherapy, health education, psychotherapy, social disability grant, referrals, occupational therapy, speech therapy, community involvement, and counselling.
The findings of the study revealed that although health caregivers from Richards Bay Clinic were basically made up of professional nurses and lay counsellors, as well as being short staffed, they are faring very well with such approaches as counselling, drug therapy and health education. They also check the viral load of infected persons, and where there is a challenge, referrals are done. Findings from eNseleni CHC revealed that although health caregivers were made up of medical doctors, nurses, a social worker, and pharmacists, they were still very short staffed, even though they employed the peer support group and family/community support which have fared very well in boosting the morale of infected persons. Basically, the approaches employed here are the psycho
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Social, social/peer group support, nutritional support, vocational rehabilitation, counselling, health education, community involvement and the social disability grant, which is described as being episodic because it has to be reviewed after every six months just as the HIV and AIDS disease is episodic. While findings from Ngwelezana Hospital revealed that although health caregivers were made up of medical doctors, nurses, social workers, psychologists, psychiatrists, physiotherapists, occupational therapists, speech therapists, lay counsellors, and one dietician, others such as audiologists, dentists, pharmacists and infection control were also identified by the researcher as being involved in the rehabilitation of HIV and AIDS persons, even though they were not a part of the study, yet this establishment is short staffed considering that there is only one dietician in the hospital, one full time speech therapist and two part time. Even social workers are but a hand full. With the number of infected persons to be treated, most times the bulk of the work rests especially on the nurses, the lay counsellors and the social workers.

In using the speech therapy, language and feeding are dealt with in the sense that the muscle might get weak and with this weakness, the infected person becomes disabled which leads to speech and feeding disability. Physical rehabilitation is another relevant approach, as it improves the patient’s movement to function properly, this is mostly utilised at the chronic stage. Nutritional support is also very relevant, as its role is basically to choose the right type of food or nutrition for the infected. Based on much intake of several drugs, i.e. the antiretroviral drugs, infected persons most often suffer depression, dementia, anxiety, et cetera, in reaction to this intake. Psychiatrists, psychologists, social workers, et cetera, play a major role in treatment here, and also in bridging the gap about reintegrating infected persons back into the society.

The successes and failures of the approaches employed by health caregivers in the rehabilitation of infected persons within the study area

![Bar chart showing percentage of approaches](chart.png)
Figure 2: Presentation of approaches by percentage

From the study, 26% of respondents (13) ranked counselling to be the most effective and efficient approach utilised by health care workers, followed by the social group support which was indicated by 12% of the respondents (6), same as the family involvement which also had 12% respondents (6). Nutritional support, drug therapy and team work, each had 10% of respondents (5), health education was listed by 8% of respondents (4), while social disability grant, community involvement and physiotherapy each had 4% of respondents (2).

For successes, counselling (one-on-one) is very effective for patients, although time consuming. Social disability grant although effective as it offers financial relief and support to the very poor, is faulted as infected persons are prone to stop treatment when their CD4 count goes above 200 so as to continue benefiting from the disability grant which is episodic in nature, just as the HIV and AIDS disease. Family and community involvement were viewed to be very therapeutic from all three health centres and is much encouraged, though much is still expected from these approaches. Nutritional support is also effective as it provides food parcels for patients and relatives. Drug therapy although very effective, relies on other approaches for its efficacy. Physiotherapy was also listed as one of the effective approaches being utilized, although its usage depended on the patient’s need or challenge at a particular time in the course of treatment. Health education and social group support plays a vital part in treatment, although the social group support has its pit-fall, as some patients refuse participation. Evidently, team work comes into play and has been viewed to be effective, but its pit-fall is the refusal of some patients to be referred, as well as insufficient professional health workers.

5.2 Further, Research on HIV and AIDS in the area of rehabilitation

From the interview conducted, each respondent was of the opinion that much still needed to be done on the HIV and AIDS issue, especially in the area of rehabilitation. From the Richards Bay Clinic, the general notion was that as KZN still has the highest rate of prevalence, much still needs to be done, in consideration to culture and ignorance, despite information from the media and the general awareness. From Ngwelezana Hospital, respondents suggested that more researching needs to be done in the area of
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rehabilitating HIV and AIDS persons, due to the escalating increase in the number of persons infected; as poverty is a problem and education do not change people’s attitude and behaviour as the most common means of getting infected is through heterosexual relationships. From eNseleni CHC, respondents agreed that researching on approaches utilised by health caregivers towards the rehabilitation of HIV and AIDS persons, was very necessary, as the prevalence rate is alarmingly on the increase, either due to new infection or more awareness that would require prompt testing.

Conclusion & Recommendations
According to Steiner et al (2002) in (Davis 2006:ix), rehabilitation is defined as a complex process which depends on interprofessional working and should be focused on the individual’s goals. HIV and AIDS is a chronic ailment that is described as being episodic as it fluctuates between a state of wellness and illness, and “for intervention to be effective, the consideration of the cultural explorations and people’s perceptions of illness, disease and well-being are as important as knowledge of biomedical facts” (Williams et al 2000:131). Based on this, the Rational Choice-based and Social Network-based Theoretical Approaches were applied to this study, as presented in chapter two, towards the holistic treatment of HIV and AIDS persons in the society, as these approaches embrace every aspect of health care in treatment.

According to a World Health Organisation report (2000), governments have been urged to recognise that they are ultimately responsible for a country’s health system though care may be provided by a combination of private, non-profit and public agencies, “governments must be the prime mover.” Likewise, states are to be responsible for anticipating the needs associated with home-based, long-term care, which extend beyond the provision of health care services, and for ensuring that resources are available and are distributed efficiently and equitably (WHO 2002:2). This can only “be achieved in situations where all the care methodologies are delivered appropriately in adequate quality and quantity” (Baveja & Rewari 2004:253). This is not just providing care, but the dissemination of expertise or professional skills, starting from the health settings to the home, which will go along way to end child-headed families and the deprivation of family members not attaining their goals in life because of giving care to a sick family member; et cetera, as well as meeting with the millennium development goal for 2015 which is to reduce the rate by 50% (HIV & AIDS National Strategic Plan 2007-2011:56).

In conclusion, “any real society is a caregiving and care-receiving society, and must, therefore, discover ways of coping with these facts of human neediness and dependency
that are compatible with the self-respect of the recipients and do not exploit the caregivers” (WHO 2002:44).

Based on the research findings as obtained from the study, recommendations were suggested such as; Continuous support from the government, by formulating and implementing policies that would effectively bridge the gap between strategies on achieving set goals and the achievement of such set goals; a community based rehabilitation unit or centre with outreach to be set up; rehabilitation teams to visit primary health clinics, homes, on daily basis to offer services; there is a crucial need for more qualified professional personnel to be employed in health centres, as well as a crucial need for the employment of more health social workers in the public health service; implementation of expertise to the various specialised fields is required, as well as in-training for health professionals to meet up with the ever changing and innovative trends of therapies towards the rehabilitation of HIV and AIDS persons; funding for community based rehabilitation is essential to the growth and development of such communities, improvement on community or home based rehabilitation is very necessary as the provision of continuous physical and psychological care and support from the community and government agencies serve to extend fruitful life as much as possible (Baveja & Rewari 2004:253); spiritual involvement and recreational approach is also of very high relevance; expansion of multidisciplinary team to involve complementary therapies; establishment of more male HIV and AIDS Care Programmes in all private and public health centres; there is requirement for adequate space in health centres for much more effective service delivery and the provision of incentives to health workers; improvement on home care education is very necessary, as professional expertise and home based care are of vital importance; there is further need for the provision and proper maintenance of hospital facilities and man-power, as well as the availability of such services, where and when needed.

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Challenges of sustainable rural tourism development and implementation in
The rural areas of KwaZulu-Natal

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Abstract
Tourism has emerged as one of the strategic instruments and policy tools for community and regional development in Southern Africa (Rogerson, 2007 in Saarinen, et al 2009). Gradually tourism is rotating to the political centre stage as an instrument of social and economic empowerment (Binns & Nel, 2002). Consequently, local government authorities have instituted initiatives for promoting tourism as a sustainable economic driver in their municipalities. Sustainable tourism development is widely supported because it does not threaten the integrity of the ecological and social systems upon which communities and societies are dependent. The requirement for the successful implementation of sustainable tourism development are integrated planning, and social learning process. Its political viability depends on the full support of the people it affects through their social structures and private activities (Wahab & Pigram, 2004). It is evident that sustainable tourism cannot be successfully implemented without the direct support and involvement of those who are affected by it. It is therefore apparent that it essential that the community’s sensitivity to tourism development becomes the first step in planning for sustained tourism development. Marien and Pizam in Wahab & Pigram (2004:165) argue that since communities are constantly changing like the nature of tourism, evaluating community’s sensitivity and associated impacts should not be regarded as an temporary event but as an ongoing process. The Ntambanana Municipality seeks to promote rural tourism in an attempt to make tourism more rewarding to the local communities.

Fundamentally, this study focuses on the strategic development of sustainable tourism in the rural areas of KwaZulu-Natal. The objectives of the study included: (a) Identifying potential of tourism as contributing to rural development (b) Identify potential tourist
attractions found in rural areas; (c) Finding ways through which social awareness of the significance of participating in tourism development could be enhanced. (c) Identifying challenges that impede sustainable rural tourism development. Data from sample size of 320 were collected and analysed using the SPSS programme.

The findings indicated that there is a potential for natural, cultural and heritage tourism due to the existence of variety of natural, cultural and heritage resources. The findings, however indicated that local people are not aware of these resources hence the lack of participation in tourism development. Various strategies were suggested for raising social awareness and the promotion of cultural and heritage resources. Some of the strategic imperatives include policy and marketing design.

Introduction

This paper reports on the research conducted in various rural areas in KwaZulu-Natal and Ntambanana Municipality as the case study. The Ntambanana authorities want to promote sustainable tourism development with an aim of improving the quality of life of the local residents. In doing so it hopes to get local communities involved in the planning and development of tourism in their area. Tourism has been seen as a vehicle that has potential to influence socio-economic change through the use of natural and socio-cultural, economic resources. It is this consumption of socio-cultural resources that has highlighted the significance of sustainability in tourism development which has also turned tourism into not only an economic but also a social and political agent that affects wider natural and socio-cultural environment in various ways (Page & Dowling, 2002; Wahab & Pigram, 2004).

Most rural areas are characterised by a lack of infrastructure, high illiteracy rates, unemployment, underdevelopment, poverty and the general lack of knowledge and understanding of tourism development issues. Several studies have recommended various approaches such as the pro-poor strategies [PPT Strategies] that can be used to improve the living conditions and increase tourism development benefits for poor people from tourism development (Ashley & Roe, 2002:61). A number of these pro-poor strategies [PPT] strategies have been tried and implemented with varying degrees of success in some rural areas, but they have not yet been implemented in the study area. There are many reasons for the discrepancy in the success rate of the implementation of these strategies. Some of these include the heterogeneity of socio-political landscapes within each area; social cohesiveness and social mix, which should be conducive to tourism development as well as vast differences between the needs of the tourism industry and tourists, on the one hand, and those of the local inhabitants of rural areas on the other hand. Communities living in abject poverty worry more about the satisfaction
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of their basic needs and less about satisfying the needs of the tourists, which is the main focus of the tourism industry.

The South African government has become aware of the potential for tourism to play a meaningful role in contributing to the economic development of the country particularly the rural areas. Tourism has been seen as a tool that with a potential to enhance the development of rural areas on an ecologically and economically viable basis, and also as a vehicle that can be utilised to improve the quality of life of people living in the rural areas. In endorsing this realisation, the government has prioritised tourism as one of the five economic growth sectors on which to focus its effort to support investment and facilitate growth (SAT 2008). There are, however various challenges relating to spreading tourism to rural areas. In an attempt to address these challenges local governments have directed their effort in encouraging the infiltration of tourism in these rural areas and consequently, there have been many initiatives to highlight tourism as an economic driver in its various forms. Cultural experiences and the diversification thereof as well as the tours to rural areas were identified as “product gaps” by the Global Competitive Project (SAT 2004: 2).

This paper presents the findings of the research conducted in various rural areas that are currently involved in various activities that are aimed at motivating local communities to participate in sustainable tourism development activities. Their effort are underpinned by the understanding that the success of tourism development depends on the extent of involvement of local communities in the tourism planning and development processes (Page & Dowling, 2002; Wahab & Pigram 2004).

Aim and Objectives of the study
The broad aim of this study is to establish the challenges that impede of sustainable rural tourism development and to find ways in which the utilisation the socio-cultural resources is managed economically, socially, culturally and environmentally in order to ensure sustainable tourism development in these areas. This main aim of this study was then narrowed down to the following objectives.

(a) To identify natural and socio-cultural resources that can be used for tourism development.
(b) To assess the participation level of local communities in tourism development.
(c) To establish the extent to which the tourism policies and strategies are implemented.
(d) To establish the capacity of the local communities to develop tourism products.
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(e) To identify the challenges that impede sustainable rural tourism development.

**The Theoratic framework**

Ntambanana Local Municipality [NLM] is mainly a rural area located within the Uthungulu District Municipality on the north coast of KwaZulu-Natal. This local municipal area is rich with cultural and heritage resources which have not been used to the benefit of the local community. Ntambanana Municipality, like many other predominantly rural municipalities is currently seeking to attract tourists to its area using these local resources specifically the cultural, heritage and natural assets in order to improve the quality of life of the residents. Tourism has been linked with poverty reduction for a number of reasons such as its ability to thrive in rural areas using readily available natural and socio cultural resources thus creating job opportunities for the local residents (Ashley & Roe, 2002). There are several approaches, sometimes referred to PPT strategies such as community-based tourism, responsible and /or sustainable tourism as well as ecotourism initiatives that have been recommended to make tourism a real tool for poverty reduction in rural areas (Ashley & Roe, 2002). These strategies were first suggested several years ago but this study found that there are still serious challenges that make sustainable tourism development remain a dream rather than a reality in rural areas.

The World Tourism Organisation defines sustainable tourism development as “meeting the needs of present tourists and host regions while protecting and enhancing opportunity for the future tourists to meet their own needs. It is envisaged as leading to management of all resources in such a way that economic, social, and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, and biological diversity, and life support systems” (WTO in Cooper 2008: 216). In addition to the management of resources, sustainable tourism development also refers to the optimal use of natural and cultural resources for national development on an equitable and self sustaining basis to provide a unique visitor experience and an improved quality of life through partnership among government, the private sector and communities” (Cooper, 2008: 216).

To ensure that development and promotion of tourism using locally available resources is sustainable, local community participation is inevitable (Wahab & Pigram, 2004). Local people are custodians of the socio-cultural and heritage resources of their area and, therefore, they should be actively involved in the identification of the assets that will be used in any form of tourism development. Fairer-Wessels (2009:101) in Saarinen et al (1990) points out that in recent years a vast amount of changes have been observed in both production and consumption of heritage tourism-related products. Heritage attractions have developed a niche in the tourism industry and are now regarded as part
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of contemporary consumption (Apostolakis, 2003:796). It is imperative that the
production and consumption of these resources is done in an sustainable manner. There
are three key components that are necessary in ensuring sustainable tourism
development. These are the infrastructural (roads, electricity, etc), material (natural
resources, public and private structures, etc); as well as the immaterial components (the
capacity of the local people to utilise the existing resources, political and socio-cultural
environments etc). The existence of these components serves as the foundation for
sustainable tourism development.

This type of development is envisaged as leading to management of all resources in such
a way that economic, social, and aesthetic needs are fulfilled while maintaining cultural
integrity, essential ecological processes and biological and life support systems. This
assertion, therefore, means that if the utilisation of these resources is well-managed
economically, socially, culturally and environmentall, sustainable tourism development
can be realised for the present and future generations of this area.

South Africa’s rich and varied cultural and natural resources have given the country a
competitive advantage and a basis for tourism development and growth (Van Vuuren,
2003; Tlabela & Viljoen, 2006). The White Paper on the Development and Promotion of
Tourism in South Africa contends that the prime tourism attractions are not located in the
city centres but in the rural areas (DEAT, 1996). It is impo
rtant to develop tourism in
rural areas like Ntambanana Municipality in order to increase participation of the poor
people in the development of tourism, and thus distributing the potential benefits more
evenly across the country (Holland, Burian and Dixey (2003) in Tlabela & Viljoen, 2006:1;
Visser, 2004). It is imperative that resources that are used for tourism development are
used in a sustainable manner which dictates that tourism should be planned, developed
and operated within the context of sustainable development principles (Wight, 2000).
Tourism development in rural areas is a challenge that needs to be managed. Ashely &
Roe (2002) warn that in order to sustain participation by local communities, expectations
should be managed. They should be aware that results will be slow and it then becomes
important to develop short-term benefits and to build local ownership.

To ensure the sustainable use the local resources for tourism development, there are two
critical preconditions that need to be taken into consideration (1) participation of the local
communities and (2) a strategic development plan (Viljoen, Ringdahl, Adams & Tlabela,
2004; Wahab and Pigram, 1997). A tourism policy is an indispensable precursor for any
tourism planning and development as it provides a framework for tourism development
strategic planning. A tourism policy draws developmental parameters from the
availability of resources, the nature of the tourism products, marketing, envisaged target
markets, outlined alternatives, choices, strategies and plans. Generally, the tourism
policy should specify the tourism goals which would include economic goals, socio-cultural goals, environmental goals, market development goals and government operations (political) goals. Once the tourism policy has been established then a tourism strategy is needed to achieve the goals and objectives of the policy. It is, therefore, clear that in order for Ntambanana Municipality to engage in any form of tourism development it needs a clear policy and a strategic plan. It is important for local people to understand that the successful implementation of the strategy requires action at various micro, meso and macro levels on “several fronts including product development, marketing, planning, policy and investment” (Ashley & Roe, 2002:80).

Due to the perceived abundance of cultural and heritage resources, Ntambanana Municipality has seen cultural and heritage tourism as a form of tourism that can contribute to the local economic development. Cultural tourism is a branch of tourism aimed at investigating ways in which culture can be used to create value in the tourism sector. It is also seen as a way in which marginalised communities and individuals can benefit from tourism on the basis of their cultural resources (Viljoen & Viljoen, 2006). The extent of benefits is determined by the extent to which local communities are able to leverage cultural knowledge and skills as resources for entrepreneurship (Van Veuren, 2003). This means that local people should be able to turn cultural and heritage resources into marketable products of profitable value. In most cases local communities’ lack knowledge of the scale, volume and economic significance of cultural tourism and this results in the lack of enthusiasm in participating in tourism development issues thus translating to less than expected benefits for local communities (Page and Thorn, 1998 in Hall and Lew, 1998).

Cultural tourism relates to visits by persons from outside the host community, motivated wholly or in part by interest in historical, artistic, scientific, lifestyle or heritage offerings of a region, community or group (Magnussen and Visser, 2003). Seen from this perspective, cultural tourism creates opportunities for cultural aspects which are of interest to the visitor to be marketed as such which may include the customs and traditions of people, their heritage, history and their ways of life (DEAT, 1996). Cultural tourism has been found to provide interesting opportunities for tourists with special interests (Ivanovic, 2008). Special interest tourism would create an opportunity for the Municipality to provide customized leisure and recreation experiences based on individually or group expressed interests and needs.

According to Smith (2003 in Ivanovic, 2008) cultural tourism comprises the following categories:

- Heritage tourism
- Arts tourism
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- Urban cultural tourism
- Rural cultural tourism
- Indigenous cultural tourism
- Contemporary cultural tourism.

With an exception of urban tourism, the Ntambanana Municipality has potential for the development of all these forms of cultural tourism.

Heritage is a broad concept that includes natural as well as cultural environment, as well biodiversity, collections, past and continuing cultural practices, knowledge and living experiences. Fairer-Wessels (2009:101) in Saarinen et al (2009) defines heritage as the legacy that is passed on to future generations and further describes it as history which has been processed through mythology, ideology, nationalism, local pride, romantic ideas or marketing into a commodity. Heritage encompasses the long processes of historical development which forms an essence of diverse national, regional, indigenous and local identities. Heritage is, therefore, the irrereplaceable and it provides a dynamic reference point for growth and change in which case heritage is the basically the present day use of the past (Ashworth 2003, Timothy & Boyd, 2006). A particular heritage provides a unique collective memory of each locality or community and it is largely concerned with the interpretation and representation of the past.

Heritage tourism is one of the oldest forms of travel that is a subset of cultural tourism which is based on heritage. Heritage is, in this case, the core of the product that is offered and is the primary motivating factor for travelling (Timothy & Boyd, 2006: Magnussen & Visser, 2003). In most cases heritage tourism has become a key driver of cultural tourism which has at its core the present consumption of the past utilizing both tangible and intangible features of the landscape (Timothy & Boyd, 2006).

Culture, heritage and the arts have proved to have potential of attracting tourists in many parts of the world. This can be done through showcasing the values, life styles and traditions of indigenous cultural communities by staging activities such as festivals, fairs, rituals etc. The other form of tourism that would thrive in the Ntambanana Municipality is creative tourism. Creative tourism is the type of tourism that allows tourists to develop their creative skills through active participation in workshops and other learning experiences which are characteristic of the local community (Ivanovic, 2008). The challenge is turning all these ideas in tourism products, which requires skills in aggressive marketing.

In the process of planning and developing cultural and heritage tourism products, selecting the most interesting sites and assigning particular presentation and
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interpretation is crucial. Making history and cultural heritage accessible, transparent and attractive, requires careful consideration and thinking about the nature of a product. According to Smith (2003) in order to create a successful and attractive cultural package or product for tourism consumption, it is important to understand the cultural attraction mix strategies which include the following:

- Bunching/clustering of cultural attractions – clustering of several weak attractions into a strong primary attraction with greater historical significance
- Theming of cultural attractions – an attraction is themed in order to enhance its uniqueness.
- Labeling of cultural attractions – emphasis is placed on the functional use of the attraction.
- Altering of cultural attractions – applied to potential tourists attractions only

Packaging of products also involves presentation and interpretation of cultural and heritage products. Presentation includes selection, evaluation, preservation and conservation of important heritage objects in museums and other heritage sites. This is done by facilitating public access to facilities, as well as encouraging participation, which would enhance public appreciation of the heritage. Interpretation is necessary in order to communicate the meaning and value of the cultural heritage object and also to stimulate, facilitate and extend people’s understanding. It is believed that through understanding of place people would be more concerned about the development and conservation of cultural and heritage landscapes. There are a number of challenges that have been associated with tourism development in rural areas such a lack of business management skills and general understanding of tourism and the tourism industry (Ashley & Roe, 2002).

Methodology

A combination of qualitative and quantitative approaches was used to address the research questions. To ensure the best results, respondents were selected from four out of eight wards that make up Ntambanana Municipality. Random sampling was used to get the sample size of 72 respondents. The sample included respondents from four population sectors or stakeholders: (a) tourism service providers; (b) Government officials working in the tourism unit of the Municipality; (c) the youth mainly high school learners older than 16 years; and (d) the residents of Ntambanana Municipality.

Questionnaires were used to collect quantitative data, and for qualitative data, observation method, focus groups, documentary analysis techniques, visitor-entry book as well as group and individual interviews were used.
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The sources of secondary data related to this study included, policy documents, Municipal IDPs, as well as the work done by such National and Provincial Government Departments. Quantitative analysis of data collected through the questionnaires was done using the statistical package called SPSS.

**Findings of Study**
The findings were guided by the objectives which are stated above:

4.1 **Natural and socio-cultural resources available in the area**

Based on the environmental scan, the findings indicated that the Ntambanana Municipality, like many rural localities, is well endowed with cultural as well as natural resources that can be developed into tourism products. The abundance of natural, cultural and heritage resources indicate that there are opportunities for natural as well as cultural and heritage tourism development in the Ntambanana Municipality. Table 1 provides a list of resources that have a potential for tourism development.

**TABLE 1 AVAILABLE RESOURCES FOUND IN NTAMBANANA**

<table>
<thead>
<tr>
<th>RANK</th>
<th>NATURAL &amp; CULTURAL RESOURCES</th>
<th>ABSOLUTE FREQUENCY</th>
<th>FREQUENCY PERCENTAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>01</td>
<td>Natural Landscape with traditional homesteads</td>
<td>59</td>
<td>82%</td>
</tr>
<tr>
<td>02</td>
<td>Indigenous forests</td>
<td>48</td>
<td>67%</td>
</tr>
<tr>
<td>03</td>
<td>Wildlife</td>
<td>45</td>
<td>63%</td>
</tr>
<tr>
<td>04</td>
<td>Rivers and Dams</td>
<td>43</td>
<td>60%</td>
</tr>
<tr>
<td>05</td>
<td>Farms</td>
<td>39</td>
<td>54%</td>
</tr>
<tr>
<td>06</td>
<td>Reed</td>
<td>37</td>
<td>51%</td>
</tr>
<tr>
<td>07</td>
<td>Cultural Village</td>
<td>32</td>
<td>44%</td>
</tr>
<tr>
<td>08</td>
<td>Senior citizens (oral history)</td>
<td>30</td>
<td>42%</td>
</tr>
<tr>
<td>09</td>
<td>Open land suitable for camping facilities</td>
<td>29</td>
<td>40%</td>
</tr>
<tr>
<td>10</td>
<td>Various bird species</td>
<td>28</td>
<td>39%</td>
</tr>
<tr>
<td>11</td>
<td>Various historical sites</td>
<td>25</td>
<td>35%</td>
</tr>
</tbody>
</table>

[n = 72. Some of the subjects gave more than one response for available resources]
The Ntambanana Municipality has a rich history that can be packaged and presented for the enjoyment of tourists as part of heritage tourism in local museums, cultural villages, information centres, community halls, etc. With its farms and agricultural environment Ntambanana Municipality has potential for developing and promoting tourism activities such as agricultural product tasting, farm related activities, agricultural fairs and festivals etc. These are opportunities that have not been explored. In other words it is necessary to emphasize the relationship between agriculture and tourism, considering it as a strategic factor in economic development of an area.

Participation level of local communities in tourism development
Respondents were asked if adequate opportunities have been created for them to participate in any tourism activity or if have attended any meeting that discusses tourism opportunities in the area. The majority of the respondents (54%) indicated that there have been inadequate opportunities created hence they have not been involved in any way and only 15% of the respondents indicated that they were currently involved in tourism activities such as product development. A significant number (31%) of the respondents were not sure but were willing to participate if invited to do so.

FIGURE 1: PARTICIPATION IN TOURISM DEVELOPMENT

It was not surprising that when the respondents were asked if they thought the existing resources were adequate to stimulate tourism development in the area the majority of them (52%) who were mainly community members indicated that the resources were inadequate while 53% who were the officials indicated these were adequate and 44% of the respondents mainly the service providers were not sure of the adequacy of the resources. The findings indicated that the officials of the Ntambanana Municipality, who are supposed to lead tourism development, are positive about the adequacy of the resources that are readily available to stimulate tourism development in the area. Due to their lack of participation, local community members are not aware of whether the
existing resources can serve as basis for stimulating tourism development. These responses clearly indicate that local community members have little knowledge of the tourism potential of the resources in their area.

**TABLE 2: PERCEIVED ADEQUACY OF EXISTING NATURAL RESOURCES**

<table>
<thead>
<tr>
<th>RESPONSE</th>
<th>COMMUNITY MEMBERS</th>
<th>SERVICE PROVIDERS</th>
<th>OFFICIALS</th>
</tr>
</thead>
<tbody>
<tr>
<td>ADEQUATE [Positive]</td>
<td>19%</td>
<td>28%</td>
<td>53%</td>
</tr>
<tr>
<td>INADEQUATE [Negative]</td>
<td>52%</td>
<td>28%</td>
<td>20%</td>
</tr>
<tr>
<td>NOT SURE [Undecided]</td>
<td>29%</td>
<td>44%</td>
<td>27%</td>
</tr>
<tr>
<td>TOTAL</td>
<td>100%</td>
<td>100%</td>
<td>100%</td>
</tr>
</tbody>
</table>

[n = 72. Some of the subjects gave more than one response for each variable]

The Ntambanana Municipality has a rich history that can be packaged and presented for the enjoyment of tourists in local museums, cultural villages, information centres, community halls, etc, which would be packaged as part of heritage tourism. With its rural environment, Ntambanana Municipality has potential for developing tourism activities that are usually located in rural areas, and these are farm tourism, agricultural tourism, fairs, festivals etc. These are opportunities that have not been explored. In other words is necessary to emphasize the relationship between agriculture and tourism, considering it as a strategic factor in economic development of an area.

**FIGURE 2: PERCEIVED IMPORTANCE OF TOURISM DEVELOPMENT**

![Pie chart showing perceived importance of tourism development with 62% Yes, 16% No, 22% Not Sure]
In order to consolidate the notion of importance of tourism development in the Ntambanana Municipal area, the respondents were asked to give reasons for their support of tourism development and promotion. The reasons that were provided are listed in order of importance in Figure 5. The majority of respondents (68 percent) thought the “improved economy” and “job creation” (60 percent) were the most important reasons for promoting tourism development in the Ntambanana Municipality Area.

**FIGURE 3: REASONS FOR THE IMPORTANCE OF TOURISM DEVELOPMENT**

Furthermore, reasons such as infrastructural development (57%) were seen as pointing to the need for improving the physical and spatial development of the Ntambanana Local Municipality. These findings are in line with the theory that indicates that rural tourism development has challenges ranging from logistical issues such as infrastructure to the availability of skills (Viljoen & Tlabela 2006). The findings further indicate that inter-cultural exchange, investment opportunities, and the creation of a safe and crime free environment were also seen as important.
The extent to which the tourism policies and strategies are implemented

As indicated earlier, a tourism policy is an indispensable precursor for any tourism planning and development as it provides a framework for tourism development strategic planning. A tourism policy draws developmental parameters from the availability of resources, the nature of the tourism products, marketing, envisaged target markets, outlined alternatives, choices, strategies and plans. Respondents were asked if they were aware of the tourism policy and strategy for their Municipality.

### TABLE 3: KNOWLEDGE OF EXISTENCE OF THE TOURISM DEVELOPMENT STRATEGY IN THE STUDY AREA.

<table>
<thead>
<tr>
<th>RESPONSE</th>
<th>EXISTENCE OF POLICY</th>
<th>EXISTENCE OF STRATEGY</th>
<th>NEED FOR NEW POLICY &amp; STRATEGY</th>
</tr>
</thead>
<tbody>
<tr>
<td>AWARE [Positive]</td>
<td>19%</td>
<td>18%</td>
<td>76%</td>
</tr>
<tr>
<td>NOT AWARE [Negative]</td>
<td>52%</td>
<td>58%</td>
<td>07%</td>
</tr>
<tr>
<td>NOT SURE [Undecided]</td>
<td>29%</td>
<td>24%</td>
<td>17%</td>
</tr>
<tr>
<td>TOTAL</td>
<td>100%</td>
<td>100%</td>
<td>100%</td>
</tr>
</tbody>
</table>

[n = 72. Some of the subjects gave more than one response for each variable]

The majority of the respondents indicated that they were not aware of the existence of tourism policies and strategies in the study area. A significant 29 percent of the respondents also indicated they were not sure of the existence of the tourism policy and the strategic plan. The majority (76 percent) of the respondents felt that there was a need for a new tourism policy and strategy for the Ntambanana Municipal area.
The capacity of the local communities to develop tourism products.

When asked if they knew how to package the natural and cultural resources into tourism products, the findings indicated that only 12% had an idea of what can be done to use the available resource for tourism development.

**FIGURE 4: KNOWLEDGE OF PACKAGING EXISTING RESOURCES INTO TOURISM PRODUCTS**

The majority of the respondents (53%) indicated that they had no knowledge of how to package the existing resources into tourism products. These responses clearly indicate that local community members lack the capacity and skills that are necessary for tourism development.

The respondents were asked to indicate whether they thought it is important to promote tourism development in their area. When asked if they were doing anything to improve their skills, the majority indicated that the government should provide resources for them to develop their area.

**The challenges of tourism development and implementation in the area.**

There are many challenges that are related to tourism development in the rural areas which require action by various stakeholders at various levels. The findings of this revealed that major challenges include, but are not limited to the following:
Brain-drain leading to perpetual lack of skills

Educated people tend to leave the rural areas soon after receiving their qualifications to seek better opportunities in urban areas. This brain drain leaves these rural areas with people who are unable to participate effectively in tourism development issues. Any intervention in this case has to start with capacity building which will enhance business related skills such as identifying business opportunities, initiating and running business enterprises, negotiation skills, etc. and increase their understanding of tourism and tourists’ needs.

Dependency Syndrome

The respondents were asked who is responsible for tourism development in their area. The majority believe that the government is not expected to take the leading role in tourism development but also be responsible for the sustenance of their livelihood. They seem to think that the government has to hold them by hand and even tell them what to do. This behavior indicates a lack of confidence in themselves that they can be in control of tourism development of their area.

The need for empowerment

Members of the local community in the study area are still very reluctant to participate in tourism development activities and yet community participation has been seen as a key to sustainable tourism development. The findings of the study point to the need for developing both financial and non-financial empowerment strategies which reduces the vulnerability of local people by increasing their independence and confidence in engaging in decision-making processes. This finding is supported by Becker, (2006b) who asserts that it is necessary to negotiate for poverty alleviation opportunities that are likely to secure and improve the physical and emotional survival of the people.

Lack of basic infrastructure

The lack of basic infrastructure such as roads disintegrates the link between rural areas and established tourist attractions thus leaving rural areas on the periphery of the tourism industry. Tourism cannot be developed in a vacuum, and therefore cannot afford to be detached from the mainstream of the tourism industry.

Lack of political will

The government has the power to shape the tourism landscape in terms of how tourism is planned, promoted, managed and regulated. There are many influences which the government can harness that are outside the control of tourism itself and yet have a direct impact upon its development e.g. political rivalry which makes it difficult to initiate tourism projects in contested areas.
Lack of knowledge of how to turn raw resources into marketable commodities
The challenges of rural tourism development are compounded by the lack of knowledge and skills to turn raw materials into marketable products.

Inability to market the cultural products
To ensure commercial viability of the products it is imperative that attention is given to product quality, marketing and investment in business skills.

While the government is prepared to participate in tourism development the problem has always been to find the correct mixture of market orientation and state intervention that can lead to more sustainable forms of development (Hall & Lew, 1998). It is on the basis of this mixture that a set of arrangements can be devices between the government and the local communities.

Inability to adapt to the pace of change
Change in tourism in inevitable as tourists are becoming more knowledgeable and sophisticated thus making new demands.

Recommendations
Based on the findings of this study it is clear that in order to create a successful and attractive cultural and heritage package or product for tourism consumption, it is important to that local communities need to have a broad understanding of the cultural attraction mix strategies and also have to acquire certain skills necessary for identifying business opportunities and nurturing those businesses. In order for sustainable tourism development in rural areas it is, therefore, recommended that the community members should work together in identifying the socio-cultural and heritage assets that can be packaged into tourism products. More importantly is the provision of capacity building programs which would provide local communities with the basic skills starting from the awareness of the benefits of tourism to clustering of several weak attractions into a strong primary attraction with greater historical significance. Packaging of products as well as presentation and interpretation of cultural and heritage products right up to marketing and general business management, would be another suggestion.

Conclusion
The broad purpose of this study was to find ways in which rural areas can be positioned as a ‘must-visit’ natural, cultural and heritage tourist destination taking into consideration dynamic character of the tourism industry. This dynamism is reinforced by marketing, which is extremely competitive thus encourages destinations to compete
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aggressively with each other. The range of natural, cultural and heritage products found
in rural areas is very wide, therefore, it is important to select a procedure to be followed
in the process of product planning and development. It is therefore necessary to link the
resources available and the skills that are required by the local community members in
order to participate effectively in sustainable tourism development.

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The study of the contemplated function of the historical and Educational Museums as an instrument of development in Esikhawini contemporary Social and cultural practices

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Abstract
The study of the contemplated function of the historical and educational museum as an instrument of development for Esikhawini suburb’s contemporary social and cultural practices.

Introduction
Africans, especially in South Africa, have been subjected to more culture shock or erosion than those in other countries, Now that we find ourselves in a democratic South Africa; we can tap into our own culture and become truly proud of who we are and where we are heading. Indigenous Africans know very well that traditional practices exist and that these are part of their lives, but they seem to have a problem in enabling these practices, in making them to be ingrained into the lives of the younger generation. Further more cultural practices that sustained the good life of Black people in the past are disregarded in spite of their uniqueness. Traditional practices are not neglected because they are dysfunctional; people have reached a stage in which they are aping other cultural forms of expression which they rather exciting, but these practices remain foreign to them. In the process indigenous Africans are losing cultural forms they belong to them and this makes impossible for them to identify themselves and make meaningful lifestyles.

The main issue in this paper is that the youth and young adults are ignorant of what is expected of them in the cultural sense. Some have lost their identity due to lack of relevant cultural institutions. What is missing and much sought after is the relevant
basics of African culture that can restore the good reputation of Black people. This need may be filled by a museum that would portray a life that acknowledges Black people’s understanding of rightness or pureness of behavior that elicits an esthetic emotion or a joyous consciousness that expresses a way of life of the African people.

What sparked off the researcher’s attention to engage in this kind of research was an incident of a failed practice due to ignorance when a cow was seen bleeding profusely, running in the street followed by children who were trying to catch it. It was, therefore, imperative for the researcher to do something about this kind of disaster. Furthermore, this is also tended to establish the possibility of a centre that would develop in time, and in the process, help contemporary youth and adults to develop the knowledge and understanding of their culture. This centre could be a museum, based in the cultural context.

The aim of the paper

The aim is not to serve as an analysis of a museum per se. Its focus is to assess the standard qualities of a cultural context that exist in a museum and to investigate a need for a museum in Esikhawini. An additional purpose is to investigate the role that a museum could play in Esikhawini.

Definition of a museum

The introduction of the idea of a museum to the Esikhawini community requires a clear definition of the type of museum that is proposed because the Esikhawini community is intolerant of any new forms of structures. The locality is a fast developing community that is striving to attain the best for the community. Anything that promises to improve the quality of life of the people and for children in particular, is welcome. The passing down of cultural imperatives to the younger generation is the main priority. Allan (1967: 13) defines a museum as ‘a building to house collections of objects for inspection, study and enjoyment.’

Allan’s (ibid) definition is viable, but so many changes have taken place in the museum world that his definition seems to be rather antiquated. The needs of the Esikhawini audience go beyond Allan’s conception of a museum. The museum envisaged in is study must go beyond the housing of objects but to advertise, promote and workshop people to the extent that awareness of traditional practices is observable.
The study of the contemplated function of the historical and Educational Museums as an instrument of development in Esikhawini contemporary Social and cultural practices

After visiting many museums in South Africa, while looking and thinking about the observable needs of the Esikhawini community, the following conclusive definition of a museum for Esikhawini emerged as: a museum is an institution that specialises in the preservation and interpretation of concrete and abstract objects of the society’s cultural heritage for purposes of sharing, study and entertainment. This means that the museum must not be expected to offer objects with immediate and observable interpretations only, but that it must go beyond concrete evidence. The museum must provide a platform where history will be translated, interpreted and edited for the benefit of present and future consumers. Lifestyle, people and language are not static but dynamic. This dynamism must be stimulated in an effort to develop the identity of the people of Esikhawini.

Methodology

Qualitative Research
Residents were made aware of the possibility of such a museum by means of a well-structured mini questionnaire. Proof of thorough quality testing for relevance and objectivity was revealed in the reception of the idea of such a museum. The positive reception proved that the questionnaire was easy to understand – the reason probably being that it was written in simple English and in isiZulu. Thought-provoking questions made the respondents eager to answer all the questions. Counter-check questions were also used to detect respondents who may have given answers that reflected prudence rather than truth.

Qualitative research was used to familiarise the researchers with the research setting prior to data gathering and analysis. This approach also brought home the thought that the Esikhawini community may be engulfed in a missionary spirit of economics and that it may be unenthusiastic about the spirit of museums. In spite of the above idea the people welcomed and handled the idea of the museum with unbelievable warmth. According to Harrison (1960:81):

Through the exposure and display of worthwhile objects at a museum or library, an unenthusiastic community can be won over gradually.

A collection of objects of historical interest was displayed in the Esikhawini
library’s display cabinet, as a kind of a mini-pilot study to determine learner’s (and the general public’s) interest in museum-type exhibitions during the months of July, August and September. July is considered to be the best month for this type of pilot study as the learners from various educational institutions are home for holidays. Women’s day is celebrated in August, and as a build-up to Mother’s day the opportunity presented itself to display objects that could later be sold as presents. In the process, observations were made about the objects that people showed special interest in and in their reaction to a museum-type of display. During September the most important cultural days, namely Umkhosi Womhlanga, King Shaka Day, is celebrated and the Esikhawini library staff kindly extended our use of the Esikhawini library premises for another month. The response to the pioneer study was marked by enthusiasm of individuals who attended the museum.

In South Africa there is a scarcity of museums that deal with research on regional traditional and historical issues. The abduction of King Cetshwayo by White soldiers that took him to Robben Island, then to England is the main historical event that took place at Esikhawini. It is the core from which the residential area called Esikhawini was named. This history was disregarded during the apartheid period because it did not portray White supremacy. The people in the area know the practical details of the event – such as the location of the iron peg on which the surfboat called Natalia was anchored. This history has been passed on from generation to generation because it was a milestone to the people in the Emadengeni (the indigenous name for esikhawini) area. To the indigenous people, the passage through which the King went to the sea (Isikhala senkosi) is highly respected – hence the Isikhala Senkosi High School and a local musical group called Isikhala Senkosi Naughty Boys. This is the most popular (isicathamiya) musical group in the area. The Western boundary at Esikhawini is the Umzingwenya River, which was crossed by King Cetshwayo on his way to the sea. The first school in the area, the Umzingwenya primary School, was named after this river.

Initially, Esikhawini was inhabited by people who faithfully observed their traditional practices under the leadership of Inkosi Dube. Today it is shocking to note that Esikhawini is teeming with people from all parts of the world who are ill-informed about traditional practices. The church, as part of the population, is bound by Christian doctrines and norms not to explain the similarities and differences between the two (Christian and traditional) cultures. Some traditional practices of the black people are closely related to those of the Christians, but Christians cannot promote these as they go against their doctrine, although they share the same environment with the followers of tradition. This is one of the dilemmas that confuse many Black people without a strong Christian and cultural background. The envisaged community museum is meant to be an
active but silent centre that provides information and understanding with regard to
cultural values. The rivalry between traditional practices and Christianity requires
attention. Attention would also be paid to the provision of information about traditional
matters that cannot be obtained easily. Such information would be provided on request.
It is strange to note the competition between Christianity and traditional practices; also
that Christianity is practiced in the open, while traditional practices are home based.

4.1.1 The library community was used as the survey population because it has a
semblance of the homogeneity that is Black-motivated and is used by people who share
the same sentiments on the loss of traditional values in Esikhawini. The universal data
consists of a totality of data within certain specified parameters, such as data about the
youth and young adults as the focus group. In this case it is obvious that the universe of
data is too large, therefore, a process that is logically and statistically sound is needed,
namely, a sampling.

The core of our cultural milieu is the family that speaks the isiZulu as a mother tongue
that identifies most residents in this area. Many families encourage their children to
speak English in an effort to improve their fluency and achieve a better understanding of
subject matter. Loss of cultural values through the ignorance of both the adults and youth
is a common occurrence in this community. It is undeniably true that Christianity and
competency in English helped many Africans to survive the trials and tribulations
endured during apartheid and the accompanying confusion of the times. On the other
hand, for people who cared about their culture, there were also good traditional customs
that sustained them and enabled them to grow as a cultural and linguistic group that
would be identifiable.

Many parents whose children have come to know the English language better than their
own isiZulu language shared this ideal of having a historical and educational community
museum. Losing one’s language means losing one’s identity. This begs the question:
when people shift from their language, customs, religion and cultural practices – what
kind of life are they going to live without the core of their lives? The Esikhawini museum
thus operates as a general museum because it is intended to appeal to all ages by offering
all types of museum material/activities.
Sporting activities are taken care of at Esikhawini but sports types that were played long ago are neglected. The reason for this is that there is no economic value attached to them. Games that discourage crime, educate learners about HIV/AIDS and programmes on the alleviation of poverty are offered. A sense of belonging is developed by offering services that are advertised on T-shirts. Plays are performed in schools within Esikhawini and beyond.

**Analysis of data**

The origin of a Museum can be traced back to ancient empires like Athens and Rome. On the strength of its age this means that this institution is an important instrument in the lives of the people. At the point of establishing the truth value of this study a disturbing factor arose from a set of assumptions from respondents. The influence of politics sometimes overshadows our thinking. IsiZulu is needed peoples’s daily life operations, not only as most widely used language, but also as a form of expressing people’s cultural expressions and way of life. For international purposes where English is a common language this is also required to understand other people better.

Triangulating multiple sources of data in order to corroborate, elaborate and illuminate the research question seemed to solve the problem. Research based on interviews with regard to the vehicle of operation in the museum was conducted. The investigation was conducted at all levels of the community to ensure that the mother language is not enforced on people. Out of 100 interviewees 80% wanted IsiZulu only for the sake of identity. That was accepted in principle, and they were made aware that English and isiZulu would be used concurrently so that they may end up knowing two languages. Of the respondents, 20 percent wanted both English and isiZulu.

Research shows that African tradition is not giving way to western culture but it is lost through people’s ignorance about their identity. Five percent of the elderly people and 10% of the young educated adults know the history of Esikhawini. The rest were surprised to hear that Esikhawini has linkages with the Royal family thorough the history of Cetshwayo. People easily lose their identity and self esteem when they are ignorant of their values and historical background, especially when these are disregarded and neglected. Loubser (2005: 74) warns against such neglect:

> From a political point of view it must be established that the obliteration of culture prepares the ground for anarchy.

Univariate analysis conducted on this issue of culture and identity shows that people know that they have a culture but do not know how to access it because even their parents do not know it. Out of 100 respondents reacting to the question concerning their
culture, 80% were clueless, when it came to traditional practices and that for this reason they resorted to Christianity. There is an interesting chorus to this effect. 12% depended on diviners when they had traditional problems; 8% knew their culture from home in rural areas and they even had a family cemetery at home. It was interesting to note that from the 8% that knew about traditional practice, 3% was against it. The reason supplied was that such practices are easily intercepted by witch doctors, resulting in the victim’s misfortune. This analysis shows a dire need for an educational and historical museum in Esikhawini to bring about understanding among the people.

A bivariate analysis on the same question gave the impression that men and women were sometimes not open to each other when it comes to traditional practices due to fear of witchcraft and gender issues. Responses by males and females about needing to know in order to practice their culture differed between males and females – 70% of men recognised the need to know and practice their tradition for the sake of posterity. 30% of the men did not see such a need because they grew up in homes that practiced Christianity, which they believed is equally important. All the women had reservations about traditional practices but, all the same, they wanted their children to know about them so that they could be given the opportunity to make a choice. The question of who must decide about the traditional practices to be practiced at home provided a different picture due to gender issues. Fifty men and fifty women were interviewed on this question. All 50 men indicated that they wanted men to decide in this issue because they considered themselves to be the heads of the families. All 50 women interviewed wanted women to make a final decision because some of the traditional practices were considered oppressive to women. In order to break through the impasse, a multivariate analysis was employed 50 unmarried young adults were included. The same question yielded further interesting results in the sense that, out of 25 young male adults interviewed, 15 wanted males to make a decision and 10 wanted both parents to come to an amicable decision. 25 young females seemed to be very suspicious of traditional practices, especially when it involved their parents. All wanted their mothers to have a final say. They showed a high level of gender consciousness.

The deadlock was broken by gender issues. Originally, the father as the head of the family, decided on the traditional practices to be practiced by his family. This was based on economic affordability. Today it is clear that the boundaries in traditional practices are being moved by education and the awareness of women and children of male brutality and selfishness in some cases. Gender issues among the Esikhawini community members seemed to prove highly sensitive, controversial and disruptive. A research project on gender issues may prove to be interesting.
Concerning the question of the definition of a museum, out of 100 people interviewed, 20% who were Model C learners who knew about museums, but could not define the term. Of these 80% had an idea about the meaning of the term but have never been inside a museum. During their school tours a museum was never in the itinerary. 60% of the adults knew about museums but did not see the need to go there. On the other hand, 40% of the adults knew about museums, their importance and also the types of museums that are available. The willingness among the population of Esikhawini to see a museum established there is obvious. The people believe that its presence could raise the value of the suburb.

The Esikhawini museum would be expected to cater for peer group education, which is similar to the type of education that used to take place while boys were herding cattle and girls were gathering firewood in their respective groups – which included other group activities. Peer groups at Esikhawini know what aspects of their culture excite them, but they are very particular about the credentials of the person who teaches them. There is an unbelievable awakening taking place with regard to culture. Modern peer group education involves sports for both sexes, indoor games, physical exercises, study etc. Long ago the best opportunities for young men and women to meet were for social purposes were at ceremonies, especially at the wedding ceremony. There is currently a scarcity of ceremonies that can accommodate everybody. Funerals, unveiling ceremonies and bashes present favourable conditions for the younger generation to get together. The envisaged museum should go out of its way to provide Esikhawini community’s need for dignified social and cultural intercourse. Such a museum is expected to set high standards in educating the citizens in the art of holding well-organised parties and cultural events that speak of discipline and supervision. The community is expected to replicate in their private ceremonies that which is showcased at the museum.

Results and Findings

6.1 Social change is making inroads in South Africa in both rural and urban societies at the expense of moral standards. The church and its indoctrination has helped to preserve the morale of about 50% of township youth, especially during the apartheid era at the expense of Black culture, resulting in the disregard of traditional practices. Esikhawini is not an exception. There are many dangers inherent in human nature that are exacerbated due to the present speed and evolution of life. The envisaged Esikhawini Museum is viewed as an instrument that would impart permanent values.

The Esikhawini museum is expected to house relevant, fundamental and indispensable documentation on practices that portray the good upbringing of a well-rounded person.
The study of the contemplated function of the historical and Educational Museums as an instrument of development in Esikhawini contemporary Social and cultural practices

in the community. Zulu culture would be central in this proposed museum. People from other cultures will be developed in the sense that they would be able to compare their cultures to that of the Zulus and so inadvertently get to know more than one culture. No negative expectations are anticipated because African culture has many similarities and practical differences. The culture of ululation is the same in all African cultures with a few practical differences and time frames of performance.

Kwa-Diye Superette which is in the Esikhawini community is of interest in this research because it is situated in the site where King Cetshwayo passed en route to Port Dunford when he was abducted. On the strength of research conducted in the area, a special visit was made to the owner in an effort to persuade her to sell the building to the municipality for the establishment of a museum. Meetings have been held with the owner of the building, UMhlathuze municipality, Councillors at Esikhawini, and Museum Services in Pietermaritzburg. Museum Services in Pietermaritzburg are keen to have the structure and would be willing to provide funds because ideas like these are rare.

The question of our youth losing the African accent due to early exposure to foreign languages will be attended to by the group that will deal with schools. It is not the accent only that is lost but behaviour, values and many more African traits that become and confirm an African person. Due to this loss, the child is isolated by her linguistic shortcomings within her group. This is a situation of grave concern.

The identity and survival of the history of all African people is at stake due to the vigorous propagation of American culture that is attractive to a poor African child. Nevertheless, the high level of exposure of our people to technology workshops, seminars and conferences on our identity as African people and the history of how Africans survived can save the situation. Research reveals that there are also many indigenous traditional medicines that have been used successfully before the township was established. A small garden with indigenous traditional medicines is in place at the college as the outcome of this research. The museum is intends to work in collaboration with the departments of Botany and Consumer sciences in this regard.
Recommendations

The Museum should arrange tours to cultural heritage centres and especially follow the route of the King Cetshwayo from Ulundi to Port Durnford.

Anything that cannot be brought to the museum, like, monuments must be visited on its natural site. Small clubs, depending on the need, would be formed at the museum.

A string of Bread and Breakfast restaurants should be established from King Cetshwayo’s home at Ulundi up to the Esikhaleni senkosi area and these should be called Esikhaleni Restaurants in commemoration of King Cetshwayo’s abduction by white soldiers to London in 1872.

Other departments in the University of Zululand that would benefit from this Museum are the departments of Social work Anthropology, History, isiZulu Tourism, Consumer science and Botany.

Conclusion

It is common knowledge that the Zulu culture was not promoted by the colonists and the apartheid regime – but things have changed since we have become a democratic country where all cultures are liberated. People who do not practice their culture only do so at their own free will, which is a great loss of a people’s forms of expression and heritage. Approaches to indigenous culture vary, from government intervention in the protection and promotion of traditional practices to demonisation of these practices by people who do not understand them. The most significant change in attitude is that indigenous cultural and traditional practices are now accepted as non-examination subjects in schools. In addition to this, government intervention would also be welcome so that it openly declares that the traditional practices should be seen in the same light as immunisation, which is offered freely; it should also be followed strictly as the calendar of life. People must be warned that failure to concur with this form of help would be at their own detriment. Circumcision is said to give people a 60% chance of protection from HIV/Aids, other than the protection afforded by condoms. The church must continue providing the core social values to people. The impulse of tourism and 2010 actuates the future of museums in this country. Furthermore, the foregrounding of the development
The study of the contemplated function of the historical and Educational Museums as an instrument of development in Esikhawini contemporary Social and cultural practices of regional and community museums may well ensure that the Esikhawini museum would be successful in tracing the wide historical background of the Zulus during the reign of King Cetshwayo from 1882-18

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Is Primitivism Indigenous to Africa?

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Abstract
To know where one is coming from is to know where one is heading to. Such a statement as this often employed successfully to help maintain the indigenous knowledge system. Western scholars, on the other hand, have effectively excluded all other non-Western knowledge systems from the domain of science. In Africa, all that seems left is the maintenance of relics of history in the name of African indigenous knowledge system. Like having to decide between the undesired and the impossible, choosing between obsoletism and the impossible African science seems to avail Africa with an only option of having to extol primitivism. Is Primitivism indigenous to Africa?

Especially in the Western world, culture is often associated with such things as a good breed and finesse in human relations: an educated condition; a well developed taste and capacity for the arts such as music, sculpture, literature,… in Africa, culture often refers to the way of life of our fore fathers. In this sense it is often reduced to… unchanging tradition (Okpokunu 2002, 99-126)

Introduction
The indigenous knowledge system has come to limelight in recent times. African indigenous knowledge system seems to be the African version of the indigenous knowledge system. In order to avoid mediocrity and for intellectual clarity, scholars of the African indigenous knowledge system (AIKS) try to clearly demarcate between the African indigenous knowledge and other body of knowledge. African indigenous knowledge as a concept, seems also portrayed as the African rival or even alternative. Much confusion seems to be attending the demarcationist project unnoticed. The main
intension of this paper is to identify one of the confusions associated with the problem of distinguishing the African indigenous knowledge and how it came about. This confusion has to do with the very concept of indigenous knowledge.

To begin with the whole of academics is about the history, creation and teleology of knowledge. The cure essence of academics is research, and research is all about creating knowledge, confirming existing knowledge or disputing knowledge. In spite of this active involvement with issues relating to knowledge, the very concept of knowledge has perpetually remained extremely elusive. The question of knowledge is probably more discussed in philosophy than outside of philosophy. This could be consequent to the possibility that the existence, nature and possibility of knowledge could be taken for granted in other disciplines, but in philosophy.

Human beings derive curiosity from admiration as they begin to wonder about the beauty and teleology of events observed in the universe. Along the line, human beings begin to ask questions; how did these things come into being? Why do they exist? How come the orderliness or disorderliness? How come the nexus between events, and between one event and the other? Am I sure of what I think, smell, feel, taste or hear? Do things and events have ends to which they must lead? Beyond pure curiosity, critical and analytic reflection begins about the issues raised. The mere curiosity turns into philosophy and philosophising. This explains why philosophy as an intellectual enterprise deals with knowledge, not necessarily by way of creating knowledge, but most importantly by way of criticising and justifying the existing ones (Olatunji, 2003,1-2). Philosophy is also about justifying or disproving the grounds for claims in every other discipline (Owolabi, 2000, 49). In the history of philosophy, the question of knowledge has remained an intractable one. There have been arguments on the nature of knowledge, the limit of reason, the role of experience in knowledge acquisition, the nature and criteria of truth, the nature and authority of “facts”, the nature and possibility of certainty, and the degree of certainty (Miller, 1993, 140). Plato (see Popkin, R. H. and Stroll, A. 1993,189-223), for instance, has defined knowledge as nothing but a justified true belief, and consequently place knowledge on the same pedestal as any belief, faith or even intuition. By implication, Plato blurs the distinctions between the sciences, arts and even religion. Though the definition given by Plato has been contested, but to date, is only still in the process of giving a more accurate description of knowledge, but has not succeeded.

This paper does not intend to contest platonic definition, to justify it or to erect an alternative definition of knowledge. Rather, it intends to make a sceptical engagement of the very conceptual scheme of the Africans in relation to what they think they know about themselves and what they think they are capable of achieving rationally. That is, questioning what African scholars think about the metal capability of the Africa people,
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and explaining why it has come to be the way it is. Specifically, this article makes a sceptical investigation on the very concept of Africa indigenous knowledge.

Scholars outside has excluded Africa from the possibility of creating knowledge, and African scholars appear to have endorsed obsoletism and redundancy as indigenous. It becomes necessary, therefore, to ask the question “is primitivism indigenous to Africa?” This paper is only a sceptical option; it therefore does not intend to find an answer to the question. Instead, it tends to justify the rationale of the question itself. At the very end of the paper, the question is still expected to remain. In fact, the more viably the question remains unanswered in this paper the better.

African Indigenous Knowledge

Indigenous knowledge, either as an idea or as a system is usually not discussed in vacuum. It is usually discussed in connection with what is perceived to be its nature, purpose, values or consequences. Scholars are divided over several issues surrounding the issue of indigenous knowledge not less than they are divided on the concept and nature of knowledge itself. In relation to African indigenous knowledge, its existence is often taken for granted. What is often taken for granted. While it is not of any interest to take the existence of African indigenous knowledge for granted, it is equally not of interest to debate its existence or otherwise. The immediate focus, however, is on the nature of African indigenous knowledge system. Laleye (2007, 164-173) describes African indigenous knowledge as “the traditional knowledge derived from the experience of the Africans as it relates to their cultural dictates and peculiar human conditions.” Laleye (2007) argues that African indigenous knowledge like any other indigenous knowledge system is targeted at the immediate community from which it emanates and in which it is most relevant and appreciated. Laleye (2007) however distinguishes between African indigenous knowledge and science. He argues that while the African indigenous knowledge comes from Africa, science emerges from the Western world, and both the African indigenous knowledge and the science are products of the environments from which they developed and emanated. Wallner (2005, 46-54) also distinguishes between science and African indigenous knowledge system. He considers science as having been formalized and systematized with specific epistemological foundation. Nel (2005, 12-14) explores the contested aspects of indigenous knowledge discourses in contrast with the Western science. In the view of Neil, the Western science is the antithesis of African indigenous knowledge. He goes further that the validity of the difference between the two is not in question. According to Masoga (2005, iii-x) “indilinga celebrates the indigenous knowledge that has been passed from generation to generation.”

Lemke, (1998) tries to re-evaluate the contributions of primitive African arts to modern culture. The impression that runs through Lemke’s writing is either that the modern
culture is of external origin or has been mostly influenced by external factors, while the primitive arts are indigenous. Lastly, according to Gbenga, (2008, 85-90) as it is argued by Horton Flakatos (1967), Ruch (1974), Oruka (1975), Wiredu (1991) and Makinde (2007) to mention a few, traditional African languages are not subjected to formal analysis, interpretation and clarification. This explains why African thoughts, beliefs, world-views and their conceptions of reality are considered pre-rational, pre-logical, anti-scientific and primitive. For some, it is on the basis of this nondevelopment of critical and analytical inclinations that the possibility of African philosophy is denied.

Here a demarcation is made not merely between African and the Westerners, but most of all between the mental capabilities of the African and those of the Westerners. Gbenga also argues in consonance with a good number of some leading African scholars that African languages are yet to be exposed to critical analysis. If Africans languages do not offer Africans the mental capability for rigorous conceptualisation and theoretical engagement, it does imply, on one hand, that African linguists and men of the letters are indicted on one hand. On the other hand it means that Africans cannot get engaged in theoretical sciences in the first place because of the missing linguistic tool. Following the assertions of these African scholars and by implication, it means that Africans cannot have a tradition of science, because science is a practical application of theoretical models.

The immediate interest here is not whether the scholars’ portrayal of the African condition in relation to intellectual, theoretical or scientific engagement is correct or wrong. It is not even to question their rationale of their seemingly harsh expose of the African condition. However, the implications of the sharp demarcation between the nature, concept and content and concept of science and African Indigenous knowledge system is that if one is modern, the other must necessarily be obsolete and primitive. Non-African scholars, not more than African scholars have always portrayed African indigenous knowledge and the system from which it develops as primitive. African scholars themselves, in a bid to distinguish their own legitimate arena resort to dualism and parallelism. While we may not concern ourselves so much about whether such demarcations are good, bad, correct or wrong, it may be necessary to investigate a more epistemologically related option of asking the question: “if scholars have dualised African indigenous knowledge against the Western science; what could be their reasons?”

If personal experiences are to count as anything tangible is such an academic paper as this, it may be necessary to narrate a few. Sometime in the 1980s, I was to attend a church service in a new growing church. I was turned back from the entrance for putting on a Yoruba traditional dress. I was told that traditional attires and everything traditional were associated with ancestral demons and Satan. I was told that unless I was in a coat,
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shirt and trousers I could not be allowed to worship with them. A few years later, there was a land dispute between my town (Isua Akoko) and a neighbouring village. The youths from my district were summoned to the market square and addressed to go and carry out some militant operation on the disputed land. After the address, the elders told us to meet them at the site, located several kilometres away along some rocky and narrow foot paths. To my dismay, we met the elders at the site. Being inquisitive, I tried to inquire how those elders, some of whom were in their 80s and 90s, got to the site before the young boys, but I was hushed.

During the anti-colonial struggle for independence in Africa, many of the African nationalists and political elite and leaders had thought that the only way by which Africa could be truly independent was to contrast the African system with the colonial system as far as possible. The anti-colonialist outlook explains the anti-liberalist political fashions of the earliest African leaders (Nkrumah, 1964), Kenyatta (1965), and Biko (2000, 360-363). In the same vein, scholars, especially in philosophy, tend to differentiate irreconcilably between African philosophy and what they called the Western philosophy. The works of Sodipo (1973, 12-20), Wiredu (2000, 186-204), Oruka (2000, 99-108), and Senghor, (1963, 9-22) are good examples.

In another dimension, because African scholars never traced the political problems of the continent further than colonialism, they seem logically justified to tend to oppose anything identifiable with the colonialists. Perhaps, they felt that the rest of the world would see Africa as inferior if the African worldview found to tally with any other let alone, the colonial intrudes. Consequently, they try to distance the African views away from whatever appears Western and if possible oppose it as much as possible. This explains the call for a return to the “past” which runs through the philosophical discourse of many of the African nationalist scholars like Nkrumah, Senghor and Menkiti. It results to a kind of primitivism: a belief that the former is better and more reliable. This intellectual approach is by no means limited to the earliest nationalist scholars. Even the modern Africans still think almost the same way as has been seen in the cases of Du Toit, Nel, Laley and others.

Aside the anti-colonial struggle, the sharp contradistinction between African indigenous knowledge and the Science could also be traced to the philosophical tradition in which many African scholars have been trained. Makinde (1998: 1-2) argues that the idea of the immortality of soul developed by Pythagoras has lead to the distinction between the mind and the body, and between reason and the senses in modern epistemological debate between the rationalists and the empiricists. In Makinde’s opinion, it is this ontological dualism that has nurtured modern intellectual culture. The modern intellectual culture is one of demarcating and making sharp distinctions between objects, positions, views, school of thought and disciplines, it is one in which identification of differences is considered an academic virtue and excellence.
Both the anti-colonial struggle origin and the partitionist intellectual foundation of modern African scholars are only half the truth. It is also an expected outcome that the imperial system of the colonialists would want to suppress the African cultures by illegitimating them and rendering them as inferior, primitive, obsolete, underdeveloped, uncivilised and eventually as clandestine cultures. African scholars, especially those who are victims of the trio of anti-colonial struggle, intellectual partitionism and imperialism would naturally tend to demarcate sharply and irreconcilably between African indigenous knowledge and science (sometimes portrayed as alien and inimical to Africans). The situation is also expected to produce a sort of mental dualism and mental alternation between opposing schemas: the primitive and the modern, art and science, the indigenous and the standard, or the Western and the African).

**Historical Dialectics, Western Futurism and Epistemological Exclusionism Versus African Indigenous knowledge system.**

Probably, the most appropriate place to begin a discussion on the futurism of the Western knowledge system to which the name science has been abrogated is the Hegelian dialectics. G. W. F. Hegel is sometimes regarded as the peak of German idealism. What distinguishes Hegel’s idealism from those of Fichte and Schelling is the dialectical schema of his philosophical system. The Hegelian system comprises the dynamics of the unfolding totality of an active reality (see Stroll and Popkin: 1993, 83-85, 133-134). A number of triads could be found in the Hegelian system. For instance, the Hegelian reality is made up of (1) the spirit (mind), which is the idea for itself. (2) nature, which is idea outside of itself, and (3) logic, which is the idea in itself. Each of the three is subdivided into three and each of the subdivisions is further divided into three. Hegel’s triads culminate in a dialectical method.

The dialectical method of Hegel looks like an attempt at reconciling the problem of the ‘one’ and the ‘many’ which had started from the Ancient Greek thinkers. In spite of the semblance that the Hegelian method bears with the earlier thinkers, his philosophy builds a foundation upon which much of the social and intellectual systems of generations after Hegel came to be shaped. Hegel believes that reality is spiritual, and that spiritual reality is continually changing and advancing to the ultimate state he calls the Absolute Spirit. In the context, there is a sort of give-and-take synthesis between opposites consisting of the thesis and the antithesis. In the give-end-take unity of opposites, a new state is produced called the synthesis. Hegel believes that this process is constantly and continuously going on in all sphere of existence and in the totality of existence. In Hegel’s opinion, this constant conflict is teleological in nature; it pictures
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reality as constantly involving towards the best. The implication of this is that the in the
dialectical context, the emerging synthesis is seen as superior to prior states.
Perhaps the most astounding application of Hegel’s dialectics could be found in Marx’s
dialectical materialism. The Marxist dialectical materialism being only a materialistic
adaptation of Hegel’s historical dialectics is the view that reality is matter and motion
which constantly evolves historically in accordance with the principles of constantly
synthesizing the opposing social and political states towards a perfect communist state.
Every succeeding state is, therefore, an improvement over the preceding state. The
influence of a combination of Hegelian dialectics and the contextualised version of it by
Marx Karl (1980) as used in Stroll and Popkin: 1993, 82-94) on social situations of the 21st
century cannot be over emphasised. The underlining teleology of Hegelianism adapted
by Karl Marx seems to have conditioned and engineered scholarship and society in
general towards a sort of belief that new ideas are better improvement over the former.
Motivations towards new inventions and discoveries in science, technology and arts are
perhaps under the influence of looking forward to something better than the previous.
The influence is more pronounced in the Western world. This could be identified as a sort
of futurism; a belief that the present is an improvement on the previous and that the
future or the yet to be discovered would be better than the present. There is therefore an
unrestrained craving for new inventions without considering the impact of the new
inventions of the existential condition of the people for which the new discoveries are
meant to serve. Though Karl Marx is identified with socialism and communism which
the liberalists and the capitalists have identified as conservatives, Capitalism seem to owe
its underlining creativity to the dialectic materialism of Karl Marx wore than to the
alleged competitive feature of the capitalist system.

Epistemology is often regarded as an aspect of philosophy relating to how to know, what
to know and the criteria for knowing and accessing knowledge. It is usually held that
there are two opposing schools of thought in epistemology: rationalism and empiricism
sometimes called positivism. However, the alleged opposing schools are together
opposed to the sceptical school. Since philosophy itself is generic, it becomes possible to
have the epistemology of other disciplines such as medicine, communication, language,
religion, politics, biology and even agriculture. The controversies in most other fields are
epistemological issues applied (Olatunji, 2007, 1). The unnecessary demarcations between
the perceiving subject and the object of perception in rationalism and empiricism and to
some extent in scepticism have been vehemently criticised by the phenomenologist.
Though the phenomenologist’s solution to the demarcation has been argued to be
fallacious, our immediate interest is not to join issues on that controversy. The
controversy has helped at least to accept the possibility of exclusionism in Western
epistemologies.

Consequent to epistemological exclusionism, there have been concerted efforts to
demarcate between science and the non-science. Normally, it is believed that the scientific
statement is true, correct and knowledge per excellence (Aigbodioh, 1997, 57). Scholars think it is to the best interest of scholarship to make a clear demarcation between science and other non-sciences. To this end, a number of criteria have been offered. It is not unusual to think that what distinguish the scientific from the non-scientific is the procedures of observation, experimentation and generalisation. However, scholars have argued that abrogating such procedures to engagements in the fields of science alone are arbitrary and therefore a weak argument. These scholars consequently try to offer alternative explanation and criteria for demarcating between the scientific and the non-scientific. Using the list provided by Aigbodioh (1997, 57), the first is the popular acceptability criterion offered by Lakatos (see Oludare 2004, 48-58). Lakatos argues that a statement is scientific if many people agree seriously that it is true. Unfortunately, there are numerous beliefs and ideas which many people hold to be true but which are never considered to be scientific. For instance, the number of people who believe in the existence of God or Ghosts has not raised the belief in God to the level of the sciences. Lakatos also offers the ‘research programme’ criterion. This criterion could be roughly stated as meaning that a statement is scientific if it is progressively applicable. For instance, on the basis of progressive applicability or instrumentalism, such things as the ether and the gene have been generally accepted to exist on the basis of their effects and uses rather than on the basis of any objective support. Unfortunately, instrumentalism cannot be a reliable criterion for demarcating between the scientific and the non-scientific because it could be applied politically to exclude some and include others, as long as it works. This is a version of instrumentalism. The Objective support criterion usually referred to as the verifiability criterion is also an alternative criterion. This criterion is on the basis that scientific researches directly report observations. Experience has shown however to the contrary that all statements and observations are theory-laden and value-laden. What the scientist describes are not things as they are out there, but how he or she thinks they are. What we call the scientific are no more than subjective explanations taken too seriously. Karl Popper also offers the falsifiability or refutability criterion. This implies that to be scientific is to be testable or verifiable. Many scholars have rejected this criterion on several bases (Aigbodioh, 1997, 63). For instance, both Newton’s, Kepler’s and Galileo’s theories are considered scientific because their alleged truths could be tested and verified (see Aigbodioh, 1997, 62-64). Unfortunately, Popper (1979, 16) himself observes that Newton’s theory is found to contradict both the kepler’s and the Galileo’s theories on the same issue. It should have been expected that if one is scientific, the other should be a non-scientific, and if one is true, the other should be false. Unfortunately, the two are still held to be scientific.

Kuhn (1970, 1-18 and 187-206) has also argued to the effect that the demarcation between science and other knowledge systems are very arbitrary because the mode by which adherents of one paradigm remain loyal to their paradigm even when it has been disproved, or change to another even when nothing so seriously defective have been
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associated to the previous is not different from the manner in which people change parties or remain loyal to their parties in political sphere. Kuhn’s argument is that if science is no more than the politics of epistemic community then the demarcation between science and non-science is arbitrary.

In spite of the criticisms of Thomas Kuhn and a number of other scholars are still very committed to demarcating between the process, the content and even the end of science and those of non-sciences; say culture, arts, social sciences. According to Sogolo (1993, 115),”it has to be granted that the language of discourse in traditional African culture in the matter of health and illness is different from that of orthodox medicine.” Sometimes, the demarcation is done in a way that seems to portray that the two are irreconcilable, and that the validity of one implies the invalidity of the other as a science. Usually, the non-sciences are classified under various names and titles such as arts, crafts, traditional skills. In addition to demarcating between science and non-science therefore, the exclusionist epistemology which forms the basis for the demarcation criteria also excludes African indigenous knowledge from the scheme of rational, systematic and scientific discourse. The demarcation often made between science and arts may not really be as obvious as scholars tend to want portray. Science in a loose sense is believed to include engineering and technology for instance. There would probably not be an invention of car or mobile communication system gadgets without the art of design and shapes. Technology, therefore, is no more than modern art. This artistic aspect of modern science is often forgotten when making a boundary between art and science, and consequently, between Western and the African.

Though Gough (2002, 1217–1237) accuses the Western scholars of exclusionist stance, by labeling and classifying other knowledge systems as non-formal, uninformed, and non-contemporary, and, consequently non-scientific. Du Toit (2005, 55-73) notes that Westerners often see indigenous knowledge as the African equivalent of Western science, technology and rationality, with nothing but mere symbolic value to mark the new wave of renaissance in Africa. Unfortunately, African scholars are themselves not less exclusionists that their Western counterpart. They are equally quick at distinguishing between the African indigenous knowledge and the Western scientific knowledge. For instance, Mkabela (2006, v-viii) notes an ongoing debate which demands for a methodological choice between conventional scientific methods and the indigenous knowledge (Centred) approaches when dealing With Indigenous knowledge System (IKS)” According to Castiano, (2005, v-vii) “most indigenous Knowledge has been perceived in the near past, even among some intellectuals, as marginal and only suitable for traditional societies.” Magoro & Masoga (2005, 414-428) conceptualises Indigenous knowledge as a system concerned with many aspects that are important to local people and disseminated from generation to generation. Perhaps one of the clearest formulations of the African scholars’ misconception of indigenous knowledge is Kolawole, (2001, 13-
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15) and Kolawole, (2005, 1427–1443) who argue that indigenous knowledge equals local or traditional knowledge peculiar a particular culture or people in a particular locality.

While Western scholars tend to be futu-centric and sometimes excessive in their progressive impulse, African scholars content themselves with primitivism under different guises such as renaissance and indigenous knowledge. They seem not only to be primitive in outlook, but seem to defend primitivism in the name of the indigenous. Neither the concept of renaissance nor the concept of indigenous knowledge ought to be necessarily a defence of primitivism other than the way in which many African scholars have employed it. Arguably, rather than merely imagining the idea of ‘ubuntu’ as it was practiced in the ancient African past for instance, and thinking of how to bring back such a situation and practice in modern Africa, pro-ubuntu African scholars should probably have put their imagination into a more creative use by thinking of how the concept of ‘ubuntu’ could be employed to surmount some existential problems facing contemporary human society, and how it could be developed into a complete philosophy with suitable implications for epistemology, metaphysics, logic, science, technology politics, law and every spectrum of society.

In a simple term, ubuntu as an aspect of African renaissance should hardly be anything like a return to the way things were done in the past. First, it may not be suitable for the present, second, it may be impossible to do so and even if it is possible, the alleged past is controversial. Probably, what is needed is a reconstruction of the past. Consequently, if it is possible to return to the past, the first thing should be to clear the controversies and erect a good historically and intellectually reliable structure about the African past. The reconstructed past could consequently serve as the point of renaissance. While the recognition of the need for reconstruction could be done in academic philosophy alone, the actual reconstruction and the nature of the desired structure may not be is arguably a combined effort of many fields and professions. It is worth suggesting that the new outlook should be one dialectical in the sense in which Hegel’s dialectical dialectics is a mid-course between the past and the future.

Scholars who conceive of indigenous knowledge as something that must only be applicable to anything old, local, primitive and outdated could be making a mistake too. Perhaps the mistake arises from the arbitrary demarcation between art and science, such that they feel that since in their own view the African and the Western are expected to be opposed, therefore, If the Western approach is tagged ‘science’ and universal, then the African should be ‘arts,’ cultural and local. It could be a mistaken opinion because, though the invention of an airplane, gun-powder, warships or mathematical methods may have been in Europe, America, Asia or Egypt, the scientific scheme itself is universal. It is not different from saying that art is African or technology is Asian. The particular invention is only an application or practical manifestation of the scientific
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scheme. Science does not become European simply because Europe invents or discovers a thousand things while America discovers or develops only ten or none. Secondly, there is no scientific innovation or invention that was ever made universally. Most inventions were made by single or few individuals as indigenous knowledge, and consequently put into the positive use by people from every parts of the globe. Perhaps too, no new invention would ever have been made if scientists go about glorifying their past achievements. It is conceivable that innovations would have been a rare thing if scholars make sure that the original styles, methods and models of past achievements, discoveries and inventions are retained and unmodified either in the name of renaissance or indigenous knowledge in the manner some African scholars tend to advocate for the African past.

Conclusion

After a brief outline of samples of definitions of African indigenous knowledge, this article resumes with samples of African scholars’ understanding of African indigenous knowledge. It is discovered that many African scholars look to the past in order to understand the system of knowledge indigenous to Africa. An analysis of Western scholars reflects some sort of exaggerated futurism. In addition some African scholars are of the opinion that to have an authentically African indigenous knowledge, the scope of the alleged indigenous knowledge must be distinguished from the realm of alleged Western sciences. In like manner, Western scholars have successfully excluded African indigenous knowledge and any other alternative for that matter from the corpus of scientific knowledge. Given this scenario, African indigenous knowledge is seemingly banished to the clandestine real of the obsolete and the mediocre.

There is a saying in Yoruba language that t’omode ba subu a maa wo iwaju, t’agba ba subu a maa wo ’bi ’to ti f’ese ko. It literally means “when a child falls (has challenges), the child looks to the front, but when the elder falls (has challenges), he looks back to see the cause of his fall.” In like manner of the Yoruba, many Africans see it as a virtue to look to the past for solutions to present situations; and childish or premature to look to the future for solutions for past, present and future challenges. It is not of a serious importance in this article to judge the adequacy of the weltanschauung of looking backward for solution; it is obvious that one who does not know where he or she is coming from may not know where he or she is heading to. It is also not of any serious relevance to judge the adequacy of excessively futurism. It, however, confirms how and why the intellectual tradition in Africa has or seems to extol primitivism.

The need to replace the theoretical background of exclusionist, the object-subject, and the ‘we versus them’ outlook of demarcationist epistemology associated with rationalism and empiricism with a spontaneous and integrative holism cannot be overemphasized.
The constructing such a theoretical ideal could perhaps require a separate work other than this. It is therefore committed to future research. However, the question is a valid one to ask: is primitivism indigenous to Africa? If it is, can primitivism not be replaced for a more viable alternative? If it could be replaced, is the Western unbridled futurism and exclusionism a better alternative?

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Bridging the transactional gap in Open Distance Learning (ODL): The case of the University of South Africa (Unisa)

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Abstract
The aim of this paper is to map and audit the availability and use of e-learning resources by Communication Science students at Unisa, in order to ensure that they provide a seamless learning experience to bridge the transactional distance in its ODL context. The Communication Science students targeted were COMSA executives and Unisa Radio employees. To serve the goal of the paper the following specific objectives were formulated: to establish types of e-learning resources available at Unisa, and to identify the benefits of e-learning at Unisa. This study is informed by Michael Moore’s Transactional Distance theory. This theory, which focuses on dialogue, transactional distance and telecommunication systems, has been widely applied in many similar studies.

A survey research design was used whereby questionnaires were administered to all COMSA executives and 50% of Unisa radio student employees who were chosen using simple random sampling. The data gathered was analysed using thematic categorisation and tabulation and the findings were presented descriptively. The findings indicate that Unisa provides a variety of e-learning resources for its students. In addition, computers and the internet are the ones that are most useful on students’ studies. It should be mentioned that e-learning facilitates and opens avenues for effective teaching. This study focused only on the availability and use of e-learning by Communication Science students at Unisa. Therefore, it will therefore be necessary for a broader study to be undertaken which will focus on academic and ICT staff as well as students chosen across the Unisa community.
Introduction and Goal of the paper
The goal of this paper is to map and audit the availability and use of e-learning resources by Communication Science students at Unisa, in order to ensure that they provide a seamless learning experience to bridge the transactional distance in its ODL context. The Communication Science students targeted were COMSA executives and Unisa Radio employees. It should be noted that these groups were targeted because there were in better position to provide valuable data emanating from their active involvement at the Muckleneuk and Sunnyside campuses, where the hub of the university’s activities originate. To serve the goal of the paper the following specific objectives were formulated: to establish types of e-learning resources available at Unisa, and to identify the benefits of e-learning at Unisa. In order to realise the objectives of the paper, the following research questions were addressed: What types of e-learning resources students have access to? What are the useful e-learning resources on students’ studies? What are the benefits of using e-learning at Unisa? The respondents were further required to provide recommendations on how to enhance the use of e-learning at Unisa. This paper was based on the assumption that e-learning facilitates and opens avenues for effective teaching because of the potential it has for collapsing the transactional distance between students and the institution; amongst students; and the easy access of course material regardless of time and location.

In their study Sonnekus, Louw, and Wilson (2006) narrate that Unisa was founded in 1873 as a university college which offered courses to learners through correspondence. Subsequently, the university migrated through the various developmental stages of distance education and in January 2004 it was constituted as a comprehensive open distance learning university after amalgamation with two similar educational bodies. The ‘new’ Unisa effectively became the fifth largest mega Open Distance Learning education institution in the world, as it services approximately 300 000 learners. It should noted that Unisa services students both rural and urban areas. As a result, this geographical difference impacts on the service delivery of Unisa, which is exacerbated by the mandate given to Higher Education Institutions to enrol ‘a large and diverse student body’. Hence, not only is the infrastructure in these areas vastly different, but also the level of exposure to, and availability of modern technology which impacts on the level of technical support that can be given by the learner support system. Unisa’s open learning policy promotes open access to courses, flexibility in learning provision, flexibility in methods and criteria of assessing learning process and achievement, and lifelong learning as propagated by the Commonwealth of Learning (Sonnekus, Louw, and Wilson, 2006).
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Literature Review

Distance education

An important point worth mentioning is that higher education as a sector, has embraced ICTs, which are seen not only as an impetus of change in traditional concepts of teaching and learning, but also as prime motivations behind the higher education change as the interplay of technological developments and socio-economic change, shape the processes of teaching and learning. The new ICTs have been recognized for the valuable role they can play in developing and improving distance education methods. Many of the advances in this area have been at the level of higher education, but innovative uses have also been introduced in some countries at primary and secondary levels and in the non-formal sector. The Internet obviously provides a wealth of opportunities for the development of distance teaching with universities and teacher training institutions delivering entire study programmes through this medium. The convergence of telecommunications and video has made possible video teleconferencing which is much in use in higher education institutions in some developed countries. The new technologies make possible new methods and means of delivery for pre-service and in-service teacher education, as well as enabling the development of professional contacts for teachers through the Internet or other electronic networks. In theory, ICTs, through the possibilities they allow for distance learning, could greatly facilitate the provision of teacher education in situations where there are large numbers of untrained teachers, limited in-service training and few training institutions or teacher educators. But it is in these very deprived situations that the basic infrastructure for installing the necessary technologies is likely to be absent (Sloman, 2001 & Dunnett, 1994).

Towards open learning

The possibilities of almost unlimited access to information and global communication offered by ICTs give a new dimension to the concepts of open and lifelong learning. These new media provide a means of overcoming traditional barriers to education available within the limited framework of formal institutions. They can potentially offer individuals the opportunity to control and direct their learning and continually extend, renew and update their knowledge and skills by providing the possibility of easy access to new developments in all fields of knowledge. When put at the service of the wider community, particularly in educationally and socially disadvantaged areas, the new technologies can become catalysts for both individual and collective development and change (Sloman, 2001 & Dunnett, 1994).
Theoretical Framework

Transactional Distance theory
This study is informed by Michael Moore’s Transactional Distance theory, which includes dialogue, transactional distance and telecommunication systems. This theory has been widely applied in many similar studies. In his theory, Moore (1997) is of the view that distance education is not simply a geographic separation of learners and teachers, but it is a concept describing the universe of teacher-learner relationships that exist when learners and instructors are separated by space and/or by time. This universe of relationships can be ordered into a typology that is shaped around the most elementary constructs of the field – namely, the structure of instructional programmes, the interaction between learners and teachers, and the nature and degree of self-directness of the learner. Moore (1997) emphasises the concept of dialogue and asserts that dialogue is developed by teachers and learners in the course of the interactions that occur when one gives instruction and the others respond. The concepts of dialogue and interaction are very similar, and indeed are sometimes used synonymously. However, an important distinction can be made. The term ‘dialogue’ is used to describe an interaction or series of interactions having positive qualities that other interactions might not have. A dialogue is purposeful, constructive and valued by each party. Each party in a dialogue is a respectful and active participant; each is a contributor, and builds on the contributions of the other party or parties. There can be negative or neutral interactions; the term ‘dialogue’ is reserved for positive interactions, with value placed on the synergistic nature of the relationship of the parties involved. The direction of the dialogue in an educational relationship is towards the improved understanding of the student.

The transactional distance theory is relevant in this paper because of its reference in bridging the transactional gap in an ODL arena which is the primary objective of e-learning. In order for students to partake in e-learning, they require access to the resources which will enable both the lecturer and student to engage effectively in dialogue.

Methodology
A survey research design was used whereby questionnaires were administered to all COMSA executives and 50% of Unisa Radio student employees who were chosen using simple random sampling. The paper focused on COMSA executives and Unisa Radio employees because these groups were able to provide valuable data emanating from their active involvement at the Muckleneuk and Sunnyside campuses, where the hub of the university’s activities originate. The instrument sought information pertaining to personal characteristics of the respondents, student access to e-learning facilities, the use
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of myUnisa as an e-learning resource and recommendations to improve the use of e-learning at the university. The data collected was analysed through thematic categorisation and tabulation, and the findings were presented descriptively.

Findings and Discussion

Demographic profile of respondents
The respondents were BA: Communication Science students from Unisa. There was a male dominance (75%), with most of the respondents under the age of 29 (94.2%).

Types of e-learning resources used by Unisa students
Figure 1 below provides responses on the questions “which of the following e-learning resources do you use for your studies? The respondents were provided with a list of options to choose from and asked to respond as was applicable to their situations and also asked to provide those not listed as the figure below illustrates.

![Figure 1: Types of e-learning resources used by Unisa students (N=110)](chart)

*Figure represents multiple responses

When asked to comment on the types of e-learning resources they use for their studies, all the respondents (110; 100%) indicated that they use cell phones, while also a significant number (101; 92%) indicated that they use computers. An examination of data further shows that (98; 89%) of the students use the Internet for their studies, while (92; 87%) use emails. It is important to note that all students use cell phones for their studies. This could be attributed to the fact that all students have cell phones. Unisa sends
information to its students to their cell phones pertaining to the submission of assignments, results, examination dates etcetera. It should be noted that in distance learning, the student controls the learning environment because they can decide when and where to learn and how long to take over a course. Information technology can facilitate the whole process. In addition, the student can send assignments and questions to the lecturer using email and the lecturer can also respond using email. Furthermore, an institution may put the courses on a web site that is password protected. A student either reads the coursework directly on the Internet or downloads it from the Internet. This has obvious cost and administrative savings for the institution. It also means that the institution can enrol students from all over the world. Moreover, registration and payment of fees can also be done on-line (Pawar, 2008, and Pakhare, 2007). This confirms what the theory informing this study emphasises that in order for e-learning to be effective each party in a dialogue is a respectful and active participant; each is a contributor, and builds on the contributions of the other party or parties (Moore, 1997). Thus, it is important for students to have access to e-learning so that they can communicate with their lecturers as the results above indicate.

Useful e-learning resources on students’ studies

The study sought to establish e-learning resources that are more useful in students’ studies. In this connection, respondents were therefore provided with a list of possible e-learning resources to choose from as was applicable to their situations. Figure 2 below summarises responses.

![Figure 2: Useful e-learning resources on students’ studies](image)
When asked to comment on useful e-learning resources, the majority of respondents (101; 92%) indicated that computers are useful e-learning resource. Of respondents, (98; 89%) felt that the Internet is useful, while (92; 84%) said it is email. Those who said cell phones are useful were the minority (34; 31%). Kumar (2009) concurs with these results by observing that education system is revolutionised with the help of the internet. Consequently, new learners do not have to solely depend on teachers. Students can search and access the required study material from the internet with help of search engine like Google, Yahoo to name a few. For example, at the University of South Africa it is where the internet is playing a major role in teaching and learning. It should be noted that with the help of the Internet Unisa has enrol students from all over the world. It is also true that an electronic learning tool popularly known as myUnisa cannot function without the Internet.

Benefits of e-learning
One of the objectives of the paper was to identify the benefits of e-learning on Unisa students. Respondents were therefore required to deliberate on the benefits offered by e-learning resources at Unisa. Respondents generally noted that:

- I have benefited immensely because interaction with fellow students exposed me to relevant information pertaining to the content of the modules through myUnisa and emails.
- E-learning offers a number of advantages because it enables me to access large volumes of information anytime.
- I can now use the Internet and electronic mails to interact with people outside my studies.
- I have definitely benefited because I am able to send assignments to my lecturers speedily.
- It has improved the way we do our work and the way we communicate, thus, I can communicate with my peers abroad.
- I interact regularly with fellow students and lecturers and the response rate is very fast.
- The advantage of using e-learning resources such as myUnisa and emails is that it is very fast. This is especially useful when students are submitting their assignments. When students submit their assignments through the post it takes an extra-ordinary long time to process and to receive an SMS confirming that the assignment has been received.
You can access the latest information thereby keeping abreast of global trends.

I can access my marks and other relevant information pertinent to my studies using myUnisa.

Accessing computers and the Internet from schools is much better than using these resources at the Internet café.

It is worth noting that there are many significant advantages for students who learn online. In his study James (2007) outlines advantages of e-learning which include convenience and portability; cost and selection; flexibility; retention; greater collaboration and global opportunities. Sharing similar sentiments the White Paper (Republic of South Africa, 2004) indicates that the use of technology or e-learning encourages collaborative work amongst learners, as well as learner-centred and active learning.

One of the most important advantages of e-learning is the interaction and engagement that students are exposed to. Thus, the success of one student encourages others. This is consistent with the principle that learning is also a social experience and that all the elements that comprise the learning experience are important and will also contribute in motivating students to engage with the learning material. These views are shared by Pawar (2008) and Pakhare (2007) who observe that the Internet contains enormous quantities of information. Some of this is excellent, some very poor and much incorrect. It should be noted that to access information on the Internet, a student makes use of a search engine such as Google. Feeding in a number of key words can result in a list of many thousands of sites being displayed. Each of these is represented by a hyperlink. This is a link to another site. When you click on a hyperlink, you are immediately taken to the site. In strengthening the aforementioned views James (2007) and Kruse (2004) state that instructional design for e-Learning has been perfected and refined over many years using established teaching principles, with many benefits to students. As a result, colleges, universities, businesses, and organisations worldwide now offer their students fully accredited online degree, vocational, and continuing education programs in abundance.

**Recommendations to improve the use of e-learning resources at Unisa**

The respondents were required to discuss and indicate contextual conditions that need to be adapted in order to enhance the use of e-learning resources at Unisa. The respondents generally felt that:

- Lecturers should see students at least twice a week in order to increase the interaction to discuss content and guide and encourage students on how to use e-learning effectively.
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- All computer labs at Unisa should have internet connection because some of the students only use myUnisa in order to send their work and access my Unisa.
- Unisa must promote e-learning resources and make sure that students have internet access in order to partake effectively with these useful tools and services.
- Unisa should build a technology centre with e-learning resources in each region where students have access in order to progress smoothly.
- Unisa should provide faster computers and increase internet bandwidth.
- Build more computer labs with faster computers and the internet so that we do not wait for long hours for space to open.

Conclusion

The paper set out to map and audit the availability and use of e-learning resources by Communication Science students at Unisa, in order to ensure that they provide a seamless learning experience to bridge the transactional distance in its ODL context. This study is informed by Michael Moore’s Transactional Distance theory, which includes dialogue, transactional distance and telecommunication systems. The findings indicate that e-learning resources such as the internet and computers are very useful on students’ studies. Education system is revolutionised with the help of the internet. The emergence of e-learning has created a new platform for the delivery of training and the impact of this technology will create opportunities that will enhance and transform the learning experience for both student and teacher. The application of e-learning has grown considerably in recent years and has triggered a great deal of interest in this age of rapid technological progress, transforming “the very nature” of higher education. It should be mentioned that e-learning facilitates and opens avenues for effective teaching. This is because of the potential it has for collapsing the transactional distance between students and the institution; interaction between students and between students and lecturers and above all students can view their course material regardless of time and location.

Recommendations for further study

This study focused only on the availability and use of e-learning by Communication Science students at Unisa. Therefore, it will therefore be necessary for a broader study to be undertaken which will focus on academic and ICT staff as well as students chosen across the Unisa community. The results of this study could have been affected by the views and dominant complaint nature of students.
References


The Research Trends and Impact of Arts, Humanities and Social Sciences Research at the University of Zululand 1994-2008

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Abstract
The Humanities and Social Sciences’ departments play a fundamental role in university education and in promoting the vision and mission of the University of Zululand. This paper explores definitions of ‘Humanities’, ‘Social Sciences’, ‘research’ and ‘research output’, and examines the status and challenges of research management at the University of Zululand to evaluate research in the Humanities and Social Sciences. A bibliometric method was used to analyze the trends and challenges of Humanities and Social Sciences’ research by using research data reflecting on ongoing and completed Arts, Humanities and Social Science research publications submitted by staff and students from 1994 – 2008 based on research records originating from the university’s Research Office for the period. Data was analyzed by categorizing research output according to overall research publication by department, publication in accredited (SAPSE) journals by departments, author productivity, and research output by categories, research collaboration, and subject orientation. Pearson’s correlation analysis was applied to test whether there was any correlation between registered research projects and research publications. Results indicate that strong AH&SS research engagement and publication exist at the university. Most research output was in the form of journal articles and conference papers. There was also growing postgraduate research output in the form of Masters and Doctoral dissertations. AH&SS research is generally multidisciplinary in nature. The research impact, partly measured by the rate of citations using Google Scholar, was not strong. We noted that the system for capturing completed Masters and Doctoral research reports at the university is inadequate. The paper raises other issues that are important for AH&SS research and development.
Introduction

This paper explores the research status and impact of Arts, Humanities and the Social Sciences (AH&SS) at the University of Zululand. The paper is divided as follows: i) Introduction - provides definitions of ‘Humanities’ and ‘Social Sciences’, ‘research’ and ‘research output’; ii) Discussion of the status and challenges of research management at the university; iii) Discussion of how bibliometrics and informetrics methods can be used for research evaluation and analysis; iv) Methodology and findings - (sections four and five) submit to the bibliometric method for the analysis of the status and trends of research in the Humanities and the Social Sciences at the university. This was achieved by using research data reflecting on on-going and completed research publications by staff and students from 1994 – 2008 based on research records originating from the university Research Office; and v) Conclusion with an agenda for further exploration.

Literature review

Arts, Humanities and the Social Sciences

The concepts of Arts, Humanities and the Social Sciences, particularly there similarities and differences, are inherently easy to confuse. According to Neuman (2003:6), Social Science research, “Involves thinking about questions about the social world and following a set of processes to create new knowledge that is based on science.” Kuper and Kuper (1985) define the Social Sciences as “the fields of scientific knowledge and academic scholarship that study social groups and, more generally, human society”. Originally it included only five fields, namely Jurisprudence and Amendment of the Law, Education, Health, Economy and Trade, and Art. Contemporary Social Science includes a much wider field covering subjects such as Philosophy, History, Demography, Anthropology, Linguistics, Social Work, Sociology, Political Sciences, Psychology, Media Studies and Cultural Studies, and Library and Information Sciences (LIS).

Research that gathers data about people and their social life dates back by nearly 2000 years, predating Socrates, meaning that the Social Sciences are by no means a “new” science field (Sarantakos, 1997:1). Rooted in ancient philosophy, the Age of Enlightenment brought about the development of social science as a science in its own right. Modern Social Sciences developed from moral philosophy and are deeply rooted in the Industrial and French revolutions of the eighteenth century. Positivism, as advocated by Comte, contributed to the development of disparate methodological elements to use in the Social Sciences, such as empirical social science, historical analysis of the present, theory development, economics, and explicitly prescriptive social theory (Kuper and
Kuper, 1985). Current trends show that the scientific inquiry used in these fields has developed from interdisciplinary and cross-disciplinary inquiry into the behaviour of people and the social and environmental factors affecting society.

The institutionalization of the disciplines related to the Social Sciences only occurred in the last millennium. During its inception as an academic discipline, academics were able to convince the community at large that they could contribute to finding solutions to existing problems. Research does, however, suggest that as much as 50% of the current research emanating from Social Science disciplines in a country such as America has become, in the words of James Carlin, the Chair of the Massachusetts Board of Higher Education, “a lot of foolishness” (Manicas, 2003).

The Arts and Humanities are academic disciplines that focus on the human condition. They are distinct from the Social Sciences because of the research methods used (e.g. analytical, critical and/or speculative). Examples of these disciplines include Ancient and Modern Languages, Literature, History, Philosophy, Religion, and the Visual and Performing Arts. Scholars working in the field of the Humanities are sometimes referred to as “humanists”.

**Research, Research Output, and Applying Informetrics for Research Evaluation**

Research output, how it is measured, and what measurements are acceptable, are factors that are still debated by members of the scholarly community. Research output is defined as the “textual output where research is understood as original......systematic investigation undertaken in order to gain new knowledge and understanding”5. With respect to the measurement of research output, there are those who are in favour of qualitative measures of research (e.g. Gorman, 2000; Calvert and Gorman 2002) and strong proponents of peer review as a measure of research quality (e.g. Harnad, 1995). Similarly, there are those who are in favour of the quantitative measurement of research output using indicators such as citation analysis and the journal impact factor (e.g. Garfield, 1971, 1972, 1994, and 1998). For example, when defending the qualitative measures of journal quality as opposed to quantitative measures based on citedness or the impact factor, Calvert and Gorman have argued that: "The fact that paper x is cited y times is not an indicator of quality, but rather that it is cited - it is available, it is in the journal held by many libraries, the author (or publisher or editor) is particularly good at self-promotion" (Calvert and Gorman, 2002:1). Harnad (1995) is strongly in favour of peer review. In one of his seminal articles on peer review (Harnad, 1998:paragraph one), he
argues that journals should not be free from the "process of peer review, whose 'invisible hand' is what maintains its quality". Put another way, scientific or scholarly output should not be exempt from the process of peer review for validation and approval for circulation and use by the scholarly community.

Scientometrics (quantitative measurement of science and scientific output), informetrics (quantitative measurement of information and information output), bibliometrics (quantitative measurement of records/recorded information and their output) and webometrics (quantitative measurement of web-based information and records and their output) provide tools for the quantitative measurement of research output. Support for these tools is reflected in the activities of the International Scientometrics and Informetrics Association which has been organizing ISSI conferences biennially since 1960. It is also reflected in the phenomenal support received from Thompson Reuters (popularly known as ISI) and through publications in mainstream domain journals such as *Scientometrics* and the *Journal of Informetrics* over the years. Increasingly, we note that research processes and research output undergo stages of validation through peer review before being accepted for funding, registration/acceptance, qualifications (e.g. Masters and Doctorates), and publication in scholarly outlets (e.g. journals).

There does not seem to be any consensus on the best way to measure research output in a given discipline; most members of the scientific community, particularly those in favour of quantitative measures of research (see ISSI conferences), concur that peer refereed journals offer a verifiable platform/source of measuring the research productivity of scholars. Each country, and in some cases institution, determines the quality of its research in different ways. Although other forms of research output, such as books, conference proceedings, reviews, theses and dissertations, patents, and other research reports of limited circulation, are used to measure research output, journal articles are still the most dominant, favoured and easily verifiable for quality control in scientific research. For example, quality research output in South Africa would most likely appear in a prescribed list of (currently 255) South African scholarly journals*, the Thompson Reuters (ISI) databases - SCI, SSCI and AHCI [see http://www.isinet.com/isi/journals/index.html], and the International Bibliography of Social Sciences (IBSS) databases [see http://www.lse.ac.uk/collections/IBSS/access/Default.htm]. This would not include correspondence with the editors, abstracts or extended abstracts, obituaries, book reviews, news articles and advertorials. For each article published in such a journal, a substantial government research subsidy - which in itself is regularly revised and increased - is paid to the author's affiliate institution, which then decides how to share the subsidy with the author(s)/contributor(s).
The criteria for recognised research output in South Africa as published in 2003 in the “Policy and Procedure for Measurement of Research Output for Public Higher Education institutions” (see http://www.education.gov.za/Documents/policies/PolicyMeasurementResearch.pdf), whose purpose it “is to encourage research productivity by rewarding quality research output at public higher education institutions”, specifies eligibility for subsidisation for journals, books and proceedings in sufficient detail.

Research Management at the University of Zululand

Research at the University of Zululand is managed by the Office of the Vice Rector of Academic Affairs and Research through the Senate Research Committee. The Committee is charged with the responsibility of formulating, coordinating and monitoring research policy and implementation. The Research Committee, which is normally chaired by the Vice Rector of Academic Affairs and Research, consists of two senate representatives, two council representatives, and four faculty representatives. The Research Committee, which is normally chaired by the Vice Rector of Academic Affairs and Research, consists of two senate representatives, two council representatives, and four faculty representatives. The Research Committee, which is normally chaired by the Vice Rector of Academic Affairs and Research, consists of two senate representatives, two council representatives, and four faculty representatives. The Research Office deals with day to day implementation. The university has a draft research policy, research website (http://www.research.uzulu.ac.za) and research administrator. The Research Office maintains a research database for on going and completed research as well as submitted research publications/output by staff and students. Research management within faculties is one of the key focus areas of all the Executive Deans of Faculties. Increasingly, faculties appoint research officers or coordinators to coordinate research activities within faculties. Staff are required to register their research projects with the university and submit copies of all research output to the Research Office for recording and processing. However, not all staff members register their research projects with the university, particularly projects that are not funded by the university.

Method and Data Collection

We applied several methods and techniques during data collection. The literature review and our professional experiences and observations were used to conceptualize and contextualize the study. Quantitative content analysis through informetrics was subsequently used to analyze and demonstrate the status and trends of AH&SS research in the Faculty of Arts. This was achieved by using research data reflecting on ongoing and completed AH&SS registered research and research publications by staff and students from 1994 to 2008 based on research records captured and originating from the university’s Research Office for the period. The period (1994 – 2008) was selected arbitrarily, although it falls within the period of South Africa’s new political dispensation. The research database for registered research projects generally captures the researcher, department, faculty, project code, project status (i.e. whether active or not), and the project title. The publication data captures the name of the author, journal (year of publication, volume, pages, etc.) publication status (i.e. whether SAPSE -
accredited or not), department, faculty, title, and other variables. AH&SS records were
selected from the university’s registered research projects and the recorded research
publications submitted by staff and students to the university’s Research Office from
1994 to 2008. The records were then indexed using the titles of the registered research
projects and research publications for the period for subject identification. This
information was vital for the measurement of subject orientation and niche areas of
research in the faculty. Data was quantitatively analyzed by categorizing research output
by nature of research, source of publication, affiliation and subject, following recent data
analysis techniques employed by Ocholla and Ocholla (2007), Onyancha and Ocholla
(2009), and Ocholla and Onyancha (2009). Pearson’s correlation analysis was used to test
whether there was any correlation between registered research projects and publications.

Results and Discussion
The results and discussion are presented under Sections 5.1 to 5.8 below.
Research publication output refers to all the publications submitted by staff and students
and captured by the university’s Research Office from 1994 - 2008. These publications
would normally include conference papers, journal articles, chapters in books, and books.
Publication records were captured from 21 departments and centres that constitute the
Faculty of Arts from 1994 to 2008. A total sum of 965 was published by all the
departments. The four top ranked departments with the highest publication output were
Library and Information Science (219), English (169), Theology (151), and Psychology
(86). The English department’s publication output was the steadiest during this period.
Library and Information Science increased its output significantly from 2002 to 2008. This
is also when the LIS department increased co-publication between staff and students and
produced its first doctoral student. Before then, single authored publications
predominated. The English Department’s steady publication output could be attributed
to the presence of senior academics, low staff turnover, and perhaps competition for
promotion. We noted that publication output was closely related to the productivity of
staff members, postgraduate (Masters and Doctoral) student enrolment (e.g. Library and
Information Science and Psychology), participation in conferences, and co-
publication, collaboration among staff members (e.g. Psychology) and between staff and
students (Library and Information Science). Many of the departments with lower
outputs, especially in recent years (such as History and Afrikaans), were affected by
reduced staff or the absence of postgraduate research capacity that could invariably
contribute towards improved publication output. Academic promotion is also another
incentive for greater publication output.
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Table 1: Arts Faculty Overall Publication Output for 1994 – 2008
5.1. Faculty of Arts Research Publication Output, 1994 - 2008

Publications with SAPSE accreditation
Publications that qualify for (government or Department of Education) subsidies - SAPSE publications - consist of those that appear in peer-refereed journals indexed by ISI, IBSS and the South African prelisted journals mentioned earlier. They also include all other publications that qualify for such a subsidy (see Section 2.2). Such publications are expected to be rigorous, of high quality, and in the interest of promoting research and the development needs of the country. A substantive government subsidy is given to the institution of the author’s affiliation for each qualifying publication (normally counted in units. For example, one journal article is equivalent to one unit). SAPSE publications play a significant role in the promotion of academic staff at the university.

Table 2: Arts Faculty SAPSE Publications, 1994 – 2008

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### The Research Trends and Impact of Arts, Humanities and Social Sciences Research at the University of Zululand 1994-2008

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English (93), LIS (86), Theology (70) and Psychology (56) were the leading departments. They were also the four leading departments in the overall publication output in more or less the same order, except that LIS came first in the overall research output. Until 2004, Theology and Religious Studies was a full fledged faculty within the university. Its output as a department in the Faculty of Arts since 2005 requires attention. Also worth mentioning is the inception of the Arts and Culture Centre in 2002 when the Department of Drama and Music combined. Overall, there was a strong correlation between the overall departmental research publication and SAPSE publications.

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Registered Projects per Department
To qualify for funding from the research committee, a research project has to be registered with the university and approved by the Research Committee. 307 research projects were registered in AH&SS from 1994 - 2008, with a growth in the number of registered projects noted during the last five years. Projects are categorised as departmental or Masters or Doctoral research. The distribution, trends and status of research registration are shown in Table 3.

Table 3: Registered Research Project Overall by Departments, 1994 – 2008

<table>
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The Research Trends and Impact of Arts, Humanities and Social Sciences Research at the University of Zululand 1994-2008

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</table>

Departmental projects are research projects that are not registered for a formal qualification. Most such projects are based on individual or departmental research activities or undertakings by the academic staff for non-qualification purposes. A research project may be registered by more than one person if the work was collaborative/co-published. Masters and Doctoral research projects are completed for qualification purposes and are therefore mainly registered by students, often with supervisors as research collaborators. As noted in Table 4 below, most research projects were departmental. It is highly possible that not all Masters and Doctoral research projects were registered by the university because the total number in the table is lower than our expectations. The Department of LIS (55), Department of Social Work (30), Department of Criminal Justice (28), Department of English (26), and also the Centre for Arts and Culture (25) recorded the most registered research projects (see Tables 3 and 4). Library and Information Science was leading in postgraduate research registration in all three categories.

Table 4: Registered Research Projects by Department and Categories

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Data on the volume of registered research projects presented in Figure 1 is quite surprising. We note that there were no significant differences between registered Masters and Doctoral research over the period, which is abnormal. Speculatively, as some verification is required, it is possible that course work Masters and Doctoral studies were not registered by the university because departments with the highest number of students and projects in that category, such as Social Work (mainly Masters) and Psychology (mainly Doctorate), had few registrations in this category, which we find unusual. The extreme polarity in the three categories of research registration, particularly for Masters and Doctoral registration, also invites further debate.

5.4. Publication Output by Author

The Faculty of Arts produced many various publications, and most of these were through research. However, some of these are not recognised as scholarly publications or research output according to the Department of Education. The Faculty of Arts’ publications broadly include theses and dissertations, non-peer reviewed articles/publications, peer-reviewed articles/publications, and SAPSE accredited publications. Since 1994, 965 such publications were registered with the Research Office. However, it is important to note that not all publications by staff were registered with the Research Office as there are no strict requirements or policing to ensure compliance, and some staff members joined the university at the middle or end of 1994 - 2008 and therefore may not have submitted and registered the publications that they produced before joining the university. There is also a possibility that some unpublished documents submitted by staff were also registered as publications, which is unfortunate. The most prolific authors in the faculty as registered by the Research Office during the studied period include JM Ras (102), DN Ocholla (90), NCT Meihuizen (60), SD Edwards (52), the late JA Loubser (46), CT Moyo (31), CA Addison (30), and MJ Hooper (29) [see Figure 2]. With the exception of Ras (11), Hooper (11) and Potgieter (12), almost the same order of authors (Ocholla – 43, Meihuizen – 41, Loubser 34, Edwards – 33, and Addison 19) can be found at the top of the SAPSE listing for 1994 - 2008. We have also taken note of the publication output of Bosire Onyancha (now a senior lecturer at UNISA), whose research output when he was a Masters and
Doctoral student (18 overall and 9 SAPSE publications, 2003-2007) in the Department of Information Studies strongly suggests that with research support, students can contribute significantly to quality university research output (see Fig. 2). There were also suggestions in 1994 – 2008 that there could be a correlation between overall publication output (quantitative) and SAPSE publications (qualitative), thereby asserting the Matthew principle or Bradford’s Law.

Figure 2: Authors - all publications 1994-2008

Figure 3: SAPSE Publications by Author
Research Registration and Publication Output

It is possible to check the relationships between research registration and publication output in order to account for and justify research funding. Table 5 and Figure 4 present the relationships between funding and quantitative (all) and qualitative (SAPSE) publications registered by the departments in different categories.

Table 5. Relationship Between Faculty Research Registration and Publication Output

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By comparing registered projects with both publications and SAPSE output, the relationship between these activities could be gleaned. Table 5 and Figure 4 suggest that there is a relationship between registered projects and publications, but not necessarily between registered projects and SAPSE output. For example, Social Work, Centre for Arts and Culture, IsiZulu Namagugu, and the Centre for Recreation and Tourism had high research registration and low overall and SAPSE publication. On the opposite end, Library and Information Science, English, Theology and Religious Studies, and Psychology had high publication outputs in the two categories with low research registration, suggesting that research in these departments is a cost effective and cost beneficial practice.

Table 6. Correlation between Registered Research Projects and Publications

| Correlations between Total Registered and Total Number of Publications | | |
Using Pearson’s Correlation, there is a high correlation (r = 0.9777) between total registered projects and total number of publications at the 0.01 level of significance. There is also a high correlation (r = 0.9715) between the total registered projects and SAPSE at the 0.01 level of significance.

Sources of AH&SS Publications
Research can be published in theses and dissertations, books, conference proceedings, journals, and various other publications. From 1994 to 2008, 949 publications, originating from 379 sources, were produced and registered with the Research Office. Of these 128 sources were SAPSE accredited, generating 479 publications. 450 publications originated from non-SAPSE sources. While the number of non-SAPSE sources was almost twice (251) the number of SAPSE sources (128), publications in non-SAPSE sources were less than publications in SAPSE sources (by 29 records), meaning that scholars prefer publishing in SAPSE sources. Most of the SAPSE publications (191, 38.%) were in 10 leading journals, including the South African Journal of Libraries and Information Science,
Alteration, Acta Criminologica, Literator, English Review, Neotestamentica, SA Journal of African Languages, Indilinga-African Journal of Indigenous Knowledge Systems and English Studies Africa. We further noted that most publications were in South African sources/journals. Publications in ISS and IBSS indexed journals were insignificant, suggesting that most AH&SS publications in the faculty and university generally occur in local sources/journals. Most publications in non-SAPSE sources occurred in journals and most of these publications were not peer refereed. Journals were followed by conference proceedings, chapters in books, and books.

**Table 6: Sources of Publications, 1994-2008**

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<tr>
<th>SAPSE Publications</th>
<th>Other/Non SAPSE Sources</th>
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Dennis N. Ocholla

<table>
<thead>
<tr>
<th>Journal Title</th>
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</tr>
<tr>
<td>Nederduits Gereformeerde Teologiese Tydskrif</td>
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<td>International Review of Information Ethics</td>
</tr>
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<td>Hervormde Teologiese Studies</td>
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<td>7</td>
<td>Analecta Husserliana</td>
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<td>Current Writing</td>
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<td>Proceedings: 3rd Annual International Conference of Moi University</td>
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<td>Studia Historiae</td>
<td>6</td>
<td>The Heythrop Journal</td>
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<td>Ecclesiasticae</td>
<td>6</td>
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<td>Stilet</td>
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**Conclusion and Recommendations**

The overall faculty publication count was 986 for 1994 - 2008, with significant growth by almost 50% in the number of registered research projects in the last three years (except for 2007 - 64 ??). Possible causes include increased research funding, increased dependence on publications for promotion and accountability for research output (e.g. RC9), and more collaborative publications and student involvement. There was a close relationship between overall publication output and the individual productivity of a staff member; postgraduate (M and Ds) student enrolment (e.g. Library and Information Science and Psychology); participation in conferences; and co-publication/collaboration among members of staff (such as in Psychology) and between staff and students (Library and Psychology).
Information Science). Departments with more senior staff members and whose staff turnover was low (such as English) also demonstrated better publication outputs. Most registered research projects were for non-qualification (departmental) purposes. We expected the number of registered Masters research projects (54) to be higher than Doctoral studies (70), suggesting that some Masters and Doctoral research projects may not have been registered between 1994 - 2008. It is worth checking whether Masters and Doctoral projects are actually registered by the Research Office as research projects. Departments that registered many research projects did not necessarily produce a corresponding volume of publications, particularly SAPSE publications. There was a strong correlation between overall publication output and SAPSE publications. Most publications appeared in a few journals, thereby confirming Bradford’s Law that: “If scientific journals are arranged in order of decreasing productivity of articles on a given subject, they may be divided into a nucleus of periodicals more particularly devoted to the subject and several groups or zones containing the same number of articles as the nucleus, when the number of periodicals in the nucleus and succeeding zones will be as 1: k: k2”, where the constant k is known as Bradford’s constant or multiplier (Ungern-Sternberg, 2000). Most staff members published in journals, and most of these were South African journals. Ocholla (2007) and other reports (e.g. ASAF) have argued that the large volume of publication in South African journals by South African scholars/researchers grew out of the embargo on South Africa in the past which forced the country to develop a large pool of scholarly journals (currently approximately 200) in all disciplines to encourage self reliance. This is unlike the situation in other African countries where local scholarly journals are insignificant and scholars are either forced or encouraged to publish in foreign international journals for academic/research recognition and career growth. South African researchers have access to plenty of good local scholarly journals in which to publish their research output, and although publishing in foreign international journals is also encouraged, scholars in SA tend to rely more on South African journals. Increasingly, staff members publish in SAPSE accredited journals and conference proceedings. Publication in SAPSE journals is encouraged in the country by institutions of the researcher’s affiliation because this helps the institution receive government research subsidy. It was also noted that a few authors published a lot of papers, which seems to confirm Alfred Lotka’s law, i.e.: “For any body of literature, there will be a substantial number of authors who have each contributed only one publication, a smaller number of authors who have each contributed a small number of publications, and a very small group of authors who have each contributed a substantial number of publications” (Wallace, 1989:10).

We noted a few problems that relate to capturing research output at the university, such as the duplication of research documents/records, mixing published and unpublished documents, and poor accounting for theses and dissertations in the university. Furthermore, a more detailed codification/ categorisation of research output (e.g.
Dennis N. Ocholla

SAPSE, Non SAPSE, Conference Proceedings, CP, Book, CB, Chapter in Book, Peer Refereed Conference Proceedings, PRCP etc beyond the current categories (e.g. SAPSE and Non-SAPSE) is required for easy records management.

Our future research projects will focus on: research collaboration, which is important for research capacity building; subject analysis, to help determine research orientation/niche areas/multidisciplinarity within the faculty; use of robust qualitative analysis techniques such as citations, the impact factor and H-index analysis; research visibility and presence in GS, Scopus and Web of Science (ISI); and also spread this study to other faculties in the university.

References


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Onyancha, O. Bosire and Ocholla, Dennis N.(2009).Assessing Research Performance in Developing Countries: Is Google

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Abstract
Based on data extracted from three popular databases (SCI, SSCI and A&HCI), this study used co-word and factor analyses to identify and measure country collaborations between selected African countries with the highest research output on global warming and their respective country collaborators. Using the widely accepted indicator of research collaboration or the co-authorship of papers, the study used three measurement indicators, namely the Eigenvectors/scores, collaboration coefficients (CC) and the strengths ($S$) of term association, to identify key collaborators and evaluate their degree and strengths of collaboration over time. The influence of research collaboration on the topic of global warming in Africa was also explored. Results indicate that African countries largely collaborate with foreign countries in Europe and North America, with the USA emerging as the strongest collaborator. While other African countries exhibited stronger links with foreign countries, South Africa had much of its papers published through internal collaborations. Research impact measurement produced a higher average impact factor in favour of countries with lesser quantitative output in Global warming. For example, while South Africa was leading in research output on GW, its average impact was found to be lower than most sampled African countries. Co-authored papers with foreign partners yielded a higher average impact than single-authored papers and co-authored papers among African collaborators, thereby confirming that international research collaboration is important.

Keywords: Global warming, informetrics, research collaboration, Africa
Introduction

Quite rightly, global warming (GW) is becoming a major area of multidisciplinary research, propelled (in part) by growing public interest in its causes and consequences, and numerous scholarly publications that express (or announce) the need for proactive intervention before it is too late (Walther et al. 2002; Mathews 2007; Robick et al. 2003; Berger et al. 2005; IPCC, 2007). A recent study by Ocholla and Ocholla (2008) notes that research publications in the domain since 1990 have increased by over 300% - in the year 2007, a total of 116 countries produced one or more publications on global warming, with the USA (2572; 35.7%), England (834; 11.6%) and Japan (546; 7.6%) leading with 3952 (54.85%) publications. Although statistically insignificant, the contribution of African countries to global warming research exists, as noted by the participation of 18 (of the 53) countries on the continent; South Africa (46), Kenya (14) and Egypt (7) are among the top contributors. Research collaboration between individuals, institutions and countries is increasingly becoming beneficial (Katz & Martin, 1997) and inevitable (Rao and Raghavan, 2003:230). This paper presents a few preliminary findings from an ongoing study on the trends and patterns of collaboration in global warming research in Africa. Thus far, the study has explored: countries collaborating with African countries in global warming research; the contribution of each collaborating country in terms of the number of co-authored papers from 1990-2008; regional and international collaboration in global warming research in Africa; and the degree and strength of collaboration of each country.

Purpose and objectives of the study

This work presents preliminary findings of an ongoing study on the trends and patterns of collaboration in global warming research in Africa. The study answers the following research questions: Which countries collaborate with the African countries in global warming research? What is the contribution of each of the collaborating country, in terms of the number of co-authored papers, during the study period? What is the comparative regional and international collaboration in global warming research in Africa? What is the degree and strength of collaboration of each country during this study period?

Methods and materials

The study used the widely accepted indicator of research collaboration, i.e. the co-authorship of papers, to measure country-wise global warming research collaboration in the selected African countries from 1990 to 2008. Data was extracted from the Thomson Scientifics’ Science Citation Index (SCI®) and Social Sciences Citation Index (SSCI®) by using global warming as the preferred keyword and the names of the countries. The
search was conducted within the author’s address and the keyword fields. In this manner, bibliographic details of the relevant papers produced by and on the African countries were extracted for analysis. Using publications count, domestically and internationally co-authored papers and major collaborating countries between 1990 and 2008 were identified. The counting of country-wise co-authorships considered the co-occurrence of the African country with another country in the address field of each record. A country was counted only once, irrespective of how many times it appeared with the African country in the address field of the same record. Relevant data (i.e. name of author; title of publication; publication source; and author’s country) was downloaded and recorded in Microsoft Excel spreadsheets. Data analysis was conducted using the TextSTAT, TI and UCINET for Windows computer softwares. Two files, namely words.txt (containing the names of individual countries and generated by TextSTAT) and text.txt (containing the names of collaborating countries) were created and subjected to analysis using the TI software which produced two matrix files: COOCC.DBF and COSINE.DBF. The COOCC file consisted of raw frequency counts of the co-occurrence of two countries in the address field (thereby identifying the co-authored publications) and the COSINE.DBF comprised the normalized frequency counts of the co-authored publications. The normalized count of co-authored publications indicated the strength of association between collaborating countries. The PAJEK software was used to draw the social networks represented in Figs 1 and 2.

Further analysis of the data was conducted to determine the degree of collaboration by computing the collaboration co-efficient, originally introduced by Ajiferuke in 1988 (Rao & Raghavan). The formula that was used to compute the collaboration co-efficient for each country is as follows:

\[
CC_{ij} = \frac{c_{ij}}{(C_i, C_j)} , \text{ where } 0 \leq cc_{ij} \leq 1
\]

Where \(CC_{ij}\) is the collaboration co-efficient of a pair of countries \((i, j)\); \(C_{ij}\) is the number of co-authored publications by a pair of countries \((i, j)\); \(C_i\) is the number of publications singly authored by country A; and \(C_j\) are the number of publications singly authored by country B.

**Results**

*Domestic vs cross-border collaboration*

Domestic collaboration refers to partnership of two or more authors from two or more institutions situated within the same country while cross-border collaboration can be
defined as partnership between two or more authors whose institutions are located in different countries. Out of the total 117 articles that were co-authored, 67 were internationally co-authored while 50 were co-authored by authors from the same country. The USA yielded the largest number of domestically co-authored papers (i.e. 17) followed by France (8), South Africa (6), England (4), Peoples Republic of China (3) while Argentina, Japan, Mozambique and Portugal produced 2 domestically co-authored articles each. In this category of collaboration, there was one paper each for Chile, Italy and Japan.

**Distribution of documents by number of authors**

Table 1 shows the number of documents written by \( n \) number of authors each. One-author documents were the majority (i.e. 64) thus contributing 23.6% of the total number of documents (i.e. 271) that provided the names of authors. In the second position were the documents that were authored by 2 authors each. This category of papers numbered 79 (29.2%) followed by three-author papers (43, 15.9%), four-author papers (36, 13.3%) and five-author papers (24, 8.9%). In total, there were 808 authors responsible for the authorship of 271 documents.

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<th>No of documents</th>
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</table>

Table 1: Number of documents authored by \( n \) number of authors each

**Degree of collaboration**
The collaboration co-efficient was used as an indicator of the degree of collaboration. Table 2 illustrates the number of hits, multiple-authored publications, and single-author publications per country. The number of hits recorded for each country represents the number of times a given name of a country appeared in the address field of a given record. The number of hits is therefore either greater than or equal to the total number of publications produced by a particular country. The number is greater in situations where there is more than one name of institution situated in the same country. The highest number of hits was recorded by the USA (i.e. 119) followed by France (54), South Africa (48), England (37), Germany (34), Kenya (23), Japan (17), The Netherlands (16), China (14), and Australia (10). A similar pattern was witnessed in the analysis of the publication pattern of co-authored papers. The highest number of co-authored papers came from the USA (44) while France yielded a total of 23 publications followed by England (19), Germany (15), Kenya (13), South Africa (12), The Netherlands (8) and China and Japan which produced 6 publications each.

Contrary to the aforementioned patterns of publication of multiple-authored papers, the measurement of the degree of collaboration (i.e. the collaboration co-efficient) ranks the most productive countries of multiple-author publications poorer than the less productive countries. The highest cc scores were recorded by China, Argentina, Brazil, Italy, Botswana, Chile, Denmark, Jordan, Madagascar, Sweden, Portugal, and Mali. Others are: Morocco, Mexico, Singapore, Taiwan, Mozambique, Norway, and Romania. These countries recorded 100% collaboration; i.e. all their publications were co-authored. It should however be noted that these countries produced a total number of publications ranging between 1 and 6. The most productive countries in terms of the total number of publications yielded between 3 and 75 publications. Their cc scores ranged between 0.33 and 0.80. In the descending order of performance, the countries include: The Netherlands (0.80), Belgium (0.75), Ghana (0.75), France (0.72), Kenya (0.68), Canada (0.67), and Austria (0.67), just to name a few. The last bunch of countries is those that recorded collaboration co-efficient of zero. They are: Eritrea, Israel, Cameroon, Colombia, Senegal, New Zealand, Tunisia, Wales, and Zimbabwe, implying that they did not participate with any other country in GWR in Africa.

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<th>COUNTRY</th>
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## Table 2: Degree of collaboration in countries engaged in GWR in Africa

Key: M – Multiple authorship; S – Single authorship; CC – Collaboration Coefficient
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### Table 3a: Raw frequency count of co-authored documents

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**Insight into Collaboration in Global Warming Research in Africa, 1990–2008: An Informetric Analysis**
Number of co-authored documents by a pair of countries

The raw frequency counts in Table 3a and Table 3b reveal that the largest number of co-authored documents (i.e. 23) was jointly published by the USA and France while the partnerships between France and Morocco and Kenya and the USA yielded a total of 16 publications each. Other partnerships that yielded a relatively large number of co-authors papers include: France and Morocco (16); Kenya and the USA (16); France and Germany (12); Germany and the USA (10); Brazil and the USA (8); and Morocco and the USA (8). It was noted that 29,67 (i.e. 43.3%) of cross-border collaborations contained at least one name of an African country. Most publications (i.e. 38) on global warming were co-authored among foreign countries. There was therefore little collaboration endeavors among African countries, implying minimal regional collaboration.

Strength of collaboration among the countries

The strengths of collaboration between and among different countries – as indicated by the normalized frequency counts – illustrated in Tables 4a and 4b. The highest score (indicating strongest association or partnership in GWR research) was recorded by Niger and Mali (i.e. 0.8). Research collaboration between Germany and Romania, on the one hand and Australia and Sweden, on the other hand produced a strength score of 0.5 each while France and Morocco’s collaboration yielded a score of 0.4. The following partnerships produced a collaborative strength value of 0.3 each: Botswana and Canada; Belgium and Egypt; Brazil and India; Madagascar and England; Germany and Jordan; Italy and Morocco; Austria and Tanzania; Taiwan and England; and Germany and Switzerland. Evidently, and as aforementioned, most collaborative research was conducted among the foreign countries. This collaboration may be originating from African scholars in the diaspora collaborating with resident scholars or among foreign nationals.

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Table 4a: Normalized frequency count of co-authored documents (Strengths of association)

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| A    | 2 | 2 | 2 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 2 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 5 | 5 |
| BELGI | 2 | 2 | 2 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 2 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 5 | 5 |
| M    | 2 | 2 | 2 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 2 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 5 | 5 |
| BOTSW | 2 | 2 | 2 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 2 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 5 | 5 |
| ANA   | 2 | 2 | 2 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 2 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 5 | 5 |
| BRAZIL | 2 | 2 | 2 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 2 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 5 | 5 |
| CAMER | 2 | 2 | 2 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 2 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 5 | 5 |
| OON   | 2 | 2 | 2 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 2 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 5 | 5 |
| CANAD | 2 | 2 | 2 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 2 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 5 | 5 |
| CHILE | 2 | 2 | 2 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 2 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 5 | 5 |
| CHINA | 2 | 2 | 2 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 2 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 5 | 5 |
| COLOM | 2 | 2 | 2 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 2 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 5 | 5 |
| BIA   | 2 | 2 | 2 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 2 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 5 | 5 |
| DENMA | 2 | 2 | 2 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 2 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 5 | 5 |
| RK    | 2 | 2 | 2 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 2 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 5 | 5 |
| EGYPT | 2 | 2 | 2 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 2 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 5 | 5 |
| 2     | 2 | 2 | 2 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 2 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 5 | 5 |
| 1     | 2 | 2 | 2 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 2 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 5 | 5 |</p>
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<tr>
<td>GAMBIA</td>
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<tr>
<td>GERMAN</td>
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<tr>
<td>GANDH</td>
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<tr>
<td>AFRICA</td>
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<tr>
<td>SPANISH</td>
<td>0.00</td>
</tr>
<tr>
<td>SWEDEN</td>
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</tbody>
</table>

Table 4b: Normalized frequency count of co-authored documents (Strengths of association)

Social networks of GWR collaborating countries

Fig 1 and 2 demonstrates the social networks of countries collaborating with African countries in GWR. Fig 1 illustrates an ego network of selected nodes (i.e. nodes representing African countries only) while Fig 2 is a social network of the entire group of countries engaged in GWR. Fig 1 identifies a total of 17 African countries involved in GWR. Seven of these countries do not have any links with any other country, thereby indicating that there was no research collaboration with each other, on the one hand, and with the rest of the African countries and the world. These countries are located at the left hand side of Fig 1 and they include Cameroon, Eritrea, Mozambique, Nigeria, Senegal, Tunisia, and Zimbabwe. There were 10 countries that recorded at least one link with another country, thereby demonstrating some sort of research collaboration. These countries include: Niger, Mali, Botswana, Mauritania, South Africa, Kenya, Madagascar, Ghana, Gambia and Tanzania.

Botswana is involved in research collaboration with only Canada while Gambia has collaborative links with the USA. The Fig further reveals that Ghana’s partners are England, Germany, Kenya, and the USA. Countries collaborating with Kenya include Scotland, Brazil, Norway, Ghana, England, The Netherlands, Germany, South Africa, and the USA. South Africa’s collaborators are Norway, Kenya, Australia, The Netherlands, France, Germany, Belgium and the USA. Madagascar collaborates with three countries, namely Taiwan, England and the USA while Mauritania has only one partner, i.e. France.
Fig 2 provides two clusters of countries that recorded at least one link to one other country in GWR and a number of stand-alone countries which did not have any links to/from any other country. The large cluster situated on the left hand side of the illustration consists of both domestic collaboration (i.e. collaboration among African countries) and international collaboration (i.e. collaboration between an African country and a foreign country and/or collaboration among foreign countries). The other cluster is a two-node cluster representing research collaboration between Mali and Niger. There were varied strengths of association between a pair of countries as illustrated by the thickness of the lines joining the respective countries. For instance, Mali and Niger demonstrated strong collaboration just as Madagascar and Taiwan; and Botswana and Canada.

Countries that did not exhibit any collaborative links include Israel, Tunisia, New Zealand, Portugal, Chile, Colombia and Mozambique. Others are: Nigeria, Cameroon, Zimbabwe, Eritrea, Wales, and Senegal.

Fig 1: Ego network for African countries engaged in GWR research
Conclusions and recommendations

Notably, internal/domestically co-authored papers were generally slightly (47.7%) less than internationally oriented papers, with a heightened difference in Africa, where only South Africa (6) and Mozambique (2) produced domestically co-authored papers. Further, the degree of collaboration and the co-authorship pattern were observed to be closely tied. We found that when measuring the degree of collaboration, the most productive countries in terms of multiple-author publications were poorer than less productive countries. Among African countries, South Africa (48) and Kenya (23) produced the highest collaboration co-efficient. It was observed that at least 29 (43.3%) cross-border collaborations sported at least one name of an African country in their publications. However, most publications (38 of 67) on GW were co-authored by non-African countries from USA and Europe, thereby implying minimal African collaboration. Regarding social networks on GW, there were 10 countries (Botswana, Gambia, Ghana, Kenya, Madagascar, Mali, Mauritania, South Africa and Tanzania) that recorded at least one link with another country, showing some collaboration. We noted that collaboration within and between countries were loose and sporadic, and did not appear to form any logical pattern. For example, it was not possible to link the nature of France’s collaboration with the country’s colonial past, despite frequent collaboration between France and African countries. Further research will extend the domain by
using Scopus and Google Scholar as well as other methods to unravel trends in GW research. Other graphics will be provided in the poster.

References


Internet Use Ethics at the University of Zululand

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Abstract
The purpose of the study was to investigate Internet use ethics in the University of Zululand. Students use the Internet to search for information, to communicate with other people and for entertainment purposes. It has been observed that students do not uphold to internet ethics when they use the Internet. Such unethical behaviour includes plagiarism, cyber cheating and viewing pornographic material. Quantitative and qualitative research methodologies were used in the study. A survey method was used. 88 responses were collected and analysed. The study revealed a high rate Internet plagiarism at the University of Zululand. It also revealed that generally, students uphold to Internet ethics. Only a few respondents indicated that they often engage themselves in unethical behaviour such as illegally downloading software and music, watching pornographic material, practice cyber cheating and view confidential information.

Introduction
The Internet started as a project of the US military in the 1960 (Darlington, 2002). Today the Internet has changed the way people search and access information. The Internet provides loads of information from different fields. “The Internet, unfortunately, reflects the possibility for unscrupulous use of the Internet by students” (Phillips, 2000, n.p.). It is further stated by Phillips that Universities must take drastic measures to stop such behaviour. Internet plagiarism is a common unethical behaviour practiced by University students (2002). Students’ copy and paste information from the Internet without acknowledging the authors. Another common unethical behaviour common
among students is cyber cheating (Phillips, 2000). Cyber cheating is copying information from the Internet and using that information for academic purposes as if it was the students’ original work. There are other unethical behaviors which are committed on the not only by students but by Internet users in general. Such unethical behaviors include spamming, targeting children online, spreading viruses, hacking, cracking and many others.

**Internet Ethics**

Internet ethics, attends to theories of morality, or theories of how we ought to live, ethics deals with theorizing the ways in which human behavior may be deemed desirable or undesirable (Adam, 2001). The Internet Architecture Board (1989) states that Internet ethics is when people make use of the Internet without considering that is it a wrong or a right thing to do using the Internet. The Internet Architecture Board further stated that Internet ethics is when internet users practise the unethical and unacceptable behaviour while using the internet. Unethical behaviour includes the following: seeking to gain unauthorized access to the resources of the internet, disrupt the intended use of the internet, waste resources through actions, destroy integrity of computer based information, and, compromising the privacy of users.

Moore (2000) states that Internet ethics is the analysis of the nature and social impact of computer technology and the corresponding formulation and justification of policies for the ethical use of such technology.

Different types of unethical behaviour are practised over the Internet. Targeting children online, misinformation, spamming, software and music piracy, plagiarism, cheating and access to private information are some forms of unethical behaviour common in the Internet.

**Targeting children online**

Austin (1998) states that targeting children online is one of the most common types of unethical internet behaviour. According to Finklehorn (2009), advertisers are using free online content such as games and video to target children online. This is because children interact a lot online. Bell (2007) stated that Internet predators such as paedophiles target children over the internet because they find it attractive anonymity and ease of access to minors. Cyber bullying is another unethical behaviour targeting
children online. Forsloff (2009) states that one-in-three children in the United Kingdom is targeted by bullies online. It is further stated by Forsloff that girls are the most vulnerable. They are attached four times more that boys.

**Misinformation**

Vedder (2001) recognized the internet ethic that is called the misinformation through internet. He claims that information may be lost in two ways which are: it may occur through the spread of Incorrect or false information and also occur in the form of manipulated presentation correct information.

He further explains that if the correct information is made to appear in a different context in which in contains a different meaning than its original one, the seeker of the information may be completely misled, misinformed or even be tempted to misinterpret the information that in other respect is correct. He further introduce the 4 different criteria’s that a person can use to measure the reliability of information which are as follows: a criteria that is related to intrinsic quality, a criteria relating to contextual quality, a quality that relate to management and presentation quality and lastly a criteria relating to relative quality.

**Junk Mail and Spamming**

Covington (1997) describes junk mail and spamming as the massive sending of advertisements to irrelevant discussion forums. Covington further states that spamming impose massive expenses to the unwilling user and can render machines useless.

**Hacking and cracking**

According to Essinger (1995) the internet the ethic that he recognized is the computer hacking and cracking. He explained computer hacking as when people steals other people’s information or personal information without those people concerns and he defines computer cracking as when individuals steals other peoples physical components of computers. Dwan (1995) states that hacking is done for innocent and questionable reasons. Mentions intellectual challenge, admiration by peers, the need to cause mayhem and destruction as some of the reasons why people practice hacking.

He further explains that hacking and cracking began in the 1950’s MIT and gained momentum in the 1960’s, moved to the West Coast in the 1970’s and turned bad in the
1980’s. He further explains that back then people would misuse any kind of information and technology without anybody who cared because security codes weren’t introduced and privacy wasn’t something they knew. He assures us that right now hacking is the big problem that this whole world is facing and there is nothing that can be done to avoid internet hacking and cracking.

Illegal Downloading of software, Movie and Music Files
Freestone and Mitchell (2004) States that downloading software, music and movie files is unethical because it relates to the copyright issues. These sentiments are shared by Dwan (1995) who states that software piracy results in copyright infringement. It is further stated by Dwan that people use pirated software because that’s the only way to obtain software.

Scams and Pyramids
Covington (1995) states that the most common internet crimes are fraud and con games. These can be in a form of pyramid schemes and scams. These schemes promise people large sums on money from unknown sources. A couple of scams have been active on the Internet. Most appear in a form of competitions, where the unsuspecting victim is sent a message that they have won large sums of money.

Pornography
Pornography is defined as sexually explicit material designed to arouse (O’Reilly, Knox and Zusman, 2007). Pornography has also been defined as “sexually explicit material that subordinates women through pictures or words” (Easton 1998, 605). Pornography generates $57 billion world wide. “College students contribute greatly to this achievement” (Martindale, n.d). Martindale further states that, they are technology savvy and therefore they have access to pornographic materials over the Internet.

Students and internet ethics
Students use the internet for different reasons others use the internet for academic purposes, entertainment etc, Polter (2007) but students do not uphold to internet ethics they do the following:
Plagiarism
According to Scanlon & Neuman (2002) Student cheating has garnered much public attention recently. A perception reflected in media accounts is that acts of academic dishonesty among students in college as well as high school have increased sharply. The cover of the November 22, 1999 issue of *U.S. News & World Report*, for example, announced that “a new epidemic of fraud is sweeping through our schools” (“Cheating, writing, and arithmetic,” 1999). Nearly universal access to the Internet has been cited as a reason for this perceived decline in academic integrity, in particular regarding plagiarism.

Several indicators point to widespread plagiarism on campus and that official at some colleges say that in recent years they have seen a sharp increase in students cutting and pasting material into papers from Web sites without attribution, or purchasing term papers from online term-paper mills.

One further indication of growing concern over Internet plagiarism is the development of plagiarism-detection software, such as that employed by Turnitin.com, a service that scans student papers for text lifted from Websites and marks each suspect passage with a link to its probable online.

They further explain that the university administrators, faculty and staff should be concerned about the impact of the Internet in shaping a new generation of students’ conception of what does and does not constitute fair use of the countless texts so readily available in the internet.

Cyber cheating
According Phillips (2000) Cyber cheating is when students use the internet or the cyber to copy the information and just paste it to their assignments without acknowledging the source. He further explains that there are 4 strategies to prevent cyber cheating which are:

- Tailor research projects to topics that are not “classics” in which multiple outlets for previously published works are available. The instructor should stay current and integrate recent events in the assignment of the material.
- Incorporate group thinking and effort into assignments. This reduces the last minute effort and the desperation that might yield the actual purchase of a project.
Internet Use Ethics at the University of Zululand

- While a less than desirable alternative police the Internet for potential violations. Search for term papers on topics related to assigned projects and require students to turn in paper copies of their Internet research cites. This will minimize the “cut and paste” approach to research from information taken from corporate home pages. Further, make students aware of the monitoring activities that a faculty member engages in to alleviate cheating activities. Many students will think twice about the “cut and paste” approach, if they believe that a faculty member is checking their sources and facts.

- Develop a well thought-out policy regarding academic dishonesty and address it in the syllabus. This reduces the risk that students perceive that a faculty member is unaware of these opportunities. Further, make sure it states clearly for the student the associated consequences of engaging in plagiarism regarding the Internet and the WWW.

Methodology
Both qualitative and quantitative research methods were use in the study. A survey method was used. A questionnaire was use as a data collection instrument. The questionnaire had both open and closed questions. That means, qualitative and quantitative data were collected. Simple random sampling was used in the study. Respondents were selected randomly from the different departments and faculties. A sampling frame of 100 students was selected from the 12289 registered UZ students. 88 (88%) questionnaires were returned. That means an 88% response rate was achieved. It took about one week to collect that data from the respondents. Questionnaires were distributed in student residences and classes. Each questionnaire took about 30 minutes to answer.

Data analysis
Faculty
The study involved 88 students of which 38 (44%) were from the faculty of Art, 14 (16%) from the faculty of Education, 20 (23%) from the faculty of Science and agriculture, and 16 (18%) from the faculty of Law, Commerce and Admin.
Level of study
The respondents were spread across all levels of study. There were 24 (27%) first year students, 15 (17%) second year students, 28 (32%) third year students, 18 (20%) fourth year students and 3 (3%) postgraduate students.

Internet ethics
The study revealed that out of 88 respondents 82 (93.1%) indicated that they use the internet and 6 (6.1%) indicated that they don’t use the internet.

The results also reveal that students use the Internet for different reasons. The results indicate that 26 use the internet for academic purposes only, 6 use it for entertainment only, 2 use it for communication only and lastly 56 indicated that they use internet for academic, communication and entertainment purposes.
Figure 3: Purposes for using the Internet

The study discovered a shocking rate of internet plagiarism by students of the University of Zululand. It was discovered that 82 (93%) of the students have plagiarised using the Internet. Only 6 (7%) have never plagiarised using the internet. Different reasons were given for plagiarisms using the internet. The main reason is that they do not know how to cite and reference the authors.

Table 1: rate of plagiarism

<table>
<thead>
<tr>
<th>Responses</th>
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<tbody>
<tr>
<td>Yes</td>
<td>82</td>
</tr>
<tr>
<td>No</td>
<td>6</td>
</tr>
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</table>

Another form of internet unethical behaviour is downloading music from the internet. It is encouraging to see that students of the University of Zululand don’t engage in such behaviour. The results indicate that only 14 (16%) illegally download music from the internet, 74 (84%) students don’t. The former students indicated that they engage in this unethical behaviour because they have money to buy original copies of music. Those who stated that they don’t stated that they know that it’s unethical and sometimes illegal to download music from the internet.

Table 2: illegal downloading of music files from the Internet

<table>
<thead>
<tr>
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<tbody>
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<td>14</td>
</tr>
<tr>
<td>No</td>
<td>74</td>
</tr>
</tbody>
</table>
The internet is the source of many viruses. People create and spread viruses over the net through emails and downloadable programs (source). The study discovered that no students at UZ has ever created a virus and spread it across the university over the internet. The main reason given by the respondents is that they don’t know how to create one. Others indicated that if they knew, they would definitely create one and spread it over the internet.

The study also revealed a low rate of unethical access to private information. Only 23 (26%) indicated that they have done so, 65 (79%) they have never done that. Those who stated that they have done so gave the following reasons: to get others secrets, to see others results on webreg so they can laugh at them and to use the information against their enemies. The majority of the students stated that everybody has a right to privacy.

Table 3: illegal access to private information

<table>
<thead>
<tr>
<th>Responses</th>
<th>N=88</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>23</td>
</tr>
<tr>
<td>No</td>
<td>65</td>
</tr>
</tbody>
</table>

The study also revealed only 2 (2%) of students indicated that they have cheated through the Internet during exams. Most 86 (98%) stated that they have never cheated during exams using the Internet. Most students stated that they don’t cheat because they know its wrong, others stated that they are scared to cheat.

Table 4: cyber cheating

<table>
<thead>
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<tr>
<td>Yes</td>
<td>86</td>
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<tr>
<td>No</td>
<td>2</td>
</tr>
</tbody>
</table>

The study also revealed a low rate of phonographic viewing at the university. Only 23 (26%) stated that they watch pornography and 65 (74%) stated that they don’t. unethical to watch pornography and some stated that its embarrassing.

Table 5: pornographic material viewing

<table>
<thead>
<tr>
<th>Responses</th>
<th>N=88</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>23</td>
</tr>
<tr>
<td>No</td>
<td>65</td>
</tr>
</tbody>
</table>
The study also revealed that most students have never advertised false products on the internet. Only 5 (6%) indicated that they have advertised false products over the internet and 83 (94%) indicated that they have not.

*Table 6: advertising false products*

<table>
<thead>
<tr>
<th>Responses</th>
<th>N=88</th>
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</thead>
<tbody>
<tr>
<td>Yes</td>
<td>5</td>
</tr>
<tr>
<td>No</td>
<td>83</td>
</tr>
</tbody>
</table>

The study also revealed that students have never changed the contents of correct information to wrong information over the internet. Only 11 (13%) of students indicated that they have and 77 (88%) they have not.

*Table 7: misinformation*

<table>
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<td>Yes</td>
<td>11</td>
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<tr>
<td>No</td>
<td>77</td>
</tr>
</tbody>
</table>

The following was have any of the students tried to deceive other students by sending an e-mail which contains false content and the response was as follows: 8 (11%) of students said Yes and 80 (91%) of students said No.

*Table 8: email misinformation*

<table>
<thead>
<tr>
<th>Responses</th>
<th>N=88</th>
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<td>8</td>
</tr>
<tr>
<td>No</td>
<td>80</td>
</tr>
</tbody>
</table>

The last question was have any of the students sent unwanted emails to a large group of people that will corrupt their files and the response was as follows: 81 (92%) of students said No and 7 (8%) of students said No.

*Table 9: email spamming*

<table>
<thead>
<tr>
<th>Responses</th>
<th>N=88</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>81</td>
</tr>
<tr>
<td>No</td>
<td>7</td>
</tr>
</tbody>
</table>
1. Discussions

It is encouraging that most students use the internet. The internet is regarded as a source of information. These large numbers of students who use the internet use it mostly for academic purposes. They also use it for entertainment and communication purposes.

Plagiarism is a big problem in South African universities. A number of universities have formulated policies to combat plagiarism. It is shocking that the level of plagiarism is very high at the university of Zululand. Plagiarism is not only unethical but also illegal. One major reason for plagiarism discovered by the study is lack of citation and referencing skills.

Piracy is a concern in the music and film industry. Millions of rands are lost to piracy. The internet has been widely used to do this unethical behaviour. Millions of songs and movies are downloaded illegally over the internet. It is good to learn that students of the university of Zululand are not engaged in this kind of behaviour. Students cited a number of reasons for not engaging in such unethical act. They stated that they are aware that piracy is a crime and that it destroys the owners of the music. Those who do this unethical behaviour cited lack of money to buy original copies of music as the main reason for piracy.

The internet is the main source of viruses. Viruses are created and spread over the internet. No student has ever created and spread computer viruses over the internet although some indicated that they would like to do that just for fun. It seems as if lack of virus creation skills prevents students from creating viruses.

The level of illegal access to information is low at the university of Zululand. Most students don’t use the internet to access others confidential information. Students indicated that everybody has a right to privacy. Those who are engaged in this unethical behaviour do it spy on their friends. They use the information against their enemies on campus. Webreg is widely used by students to spy on their collegues. They look at their academic records and shame them.

Information on the internet is very easy to change than information on printed copies. Wikis and other websites allow user to change the contents on the sites. Some people unethically change correct information to deceive others. Only 13% of students have changed correct web information with the aim of deceiving others. They do that just for fun. This shows that generally, UZ students don’t do this unscrupulous behaviour.

Spamming is another unethical behaviour common over the internet. Spammers send hundereds of junk e-mails either to deceive people or to advertise products. Spam is
annoying because it fills the mail box. The study discovered that most UZ students have
never sent spam to others. They also don’t send false email to other students with the
aim of deceiving them. This shows a high level of internet ethics among the students.
Some department write exams in computer labs. Students sometimes get tempted and
copy during exams. The study reveals a low level of exam cheating using the internet.
98% stated that they have never cheated through the internet against only two percent. It
encouraging to see that students don’t use the internet for cheating.
Pornography is concern to parents. Teenagers are the major viewers of pornographic
material on the internet. The majority of students are teenagers and youth adults who
are vanerable to pornographic materials. It is good to know that the majority of UZ
students don’t view pornographic material on the Internet. They stated that it is
disgusting to watch pornographic material especially in university computer labs.
Heavy fines might have prevented students from engaging in such behaviour. The
computer lab management must be commended for being strict with pornography.

2. Conclusions
It is therefore concluded that that: generally students of the university of Zululand
uphold ethical internet use. As the study has revealed there is a very low level internet
cheating during exams for those students who write exams in computer labs.
Pornographic viewing is also low. Students don’t engage themselves in unethical
behaviour such as spamming, illegal downloading of music, creation and spreading of
viruses on the internet, advertising false products, changing correct information over
the Internet and viewing confidential information. The main unethical behaviour that
students do is plagiarism.

3. Recommendations
It is therefore recommended that:
• The university must develop a policy to fight plagiarism. A plagiarism
  committee must be set up to deal with plagiarism cases. Offenders must be
  severely punished.
• Lectures should be very strict when dealing with plagiarism cases.
• A plagiarism declaration form must be attached and signed by every student
  before they submit their assignments.
• Computer lab management must raise fines to discourage unethical use of the
  internet.
A code of ethics should be provided, read and accepted by each student and each staff member before surfing the internet.

Internet use ethics should be taught in all faculties, especially to first year students.

Plagiarism detection software (such as turnitin) should me introduced at UZ.

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The usage of African languages in three selected contemporary German novels set in Africa

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Abstract
This paper will focus on the use of indigenous African languages as well as the acquisition of language as a motif in selected contemporary German novels set in Africa. The aim of this paper is to show where the portrayal of indigenous languages fits into the quest for high sale figures as the German contemporary novel set in Africa aims to provide the greatest amount of entertainment to the largest number of readers (cf. Nusser 2000:13; Jordaan 2008:31). The word ‘contemporary’ refers to approximately the last ten years and ‘German’ to novels written in the German language, i.e. novels from Switzerland (for example) are also included. The nature, quantity and function of utterances from three selected contemporary German novels will be presented, in order to show how the use of African languages in these novels can create, perpetuate and resolve suspense in the plot.

Introduction and theoretical overview
Africa as a setting for and motif in fiction, non-fiction, biography, autobiography and film sells well in German-speaking countries. This fact as well as possible reasons for it are mentioned in and explored by various studies. For example, the similarities between various German novels set in Africa, mainly the repetition and popularity of the white woman as a main character, were extensively explored in my Masters thesis, titled Zur Darstellung der weißen Frau als Hauptfigur in ausgewählten Unterhaltungsromane der
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Gegenwart mit Afrikabezug. (Regarding the depiction of the white woman as a main character in selected contemporary popular German novels set in Africa). The nature of the ‘Unterhaltungsroman’, the problem of classifying literature, and specifically Nusser’s theoretical approach to the working of the Unterhaltungsroman and the Trivialroman, formed a significant part of the theoretical framework of the thesis. This paper seeks not to repeat the findings of the thesis, but to explore a feature of these novels not pursued in the thesis, namely the usage of African languages (Jordaan 2008). Dirk Göttsche refers to these novels as part of an ‘Africa-Boom’ in contemporary literature written in the German language, a definition that he quotes from a lexicon (Göttsche 2003:162). Ingrid Laurien also comments on the popularity of these novels portraying Africa as a ‘continent of female longing’, providing a space where figures, especially white women, can fulfil their dreams. And the more extreme these stories, especially autobiographical encounters, the better they sell. She suggests that the portrayal of Africa is less about Africa and more about subjective, even experiences of Africa (Laurien 2004:31-44). Furthermore, authors such as Ruth Mayer argue that it is not even Africa, but rather a series of Artificial Africas that are portrayed in these novels, in order to entertain (For example: Mayer 2002:1). In addition to the literature, a quick glance through bookshops in Germany or a search in book-selling internet sites reveals a considerable number of novels boasting a colourful sunset on the cover and promising intrigue, suspense, drama and adventure in Africa.

Most of these novels find themselves to a greater or lesser extent confined to what is classified as ‘Unterhaltungsliteratur’ (entertainment literature or popular literature). Restricting though such a term may be, regarding these novels as popular fiction and analysing them as such brings one closer to the reason why these novels are popular and why many of them become so-called bestsellers.

Peter Nusser, among many others, has done some extensive theoretical work on analysing the Unterhaltungsliteratur and Trivialliteratur. The working of an Unterhaltungsroman can be summed up as saying that the reader needs to be moved from his or her comfort zone into a state of unrest and to have that state of comfort restored again at the end in order to create and resolve tension (Nusser 1991:120-123). In the contemporary Unterhaltungsliteratur set in Africa the emphasis is on not only creating and resolving tension but also in maintaining the tension by repeating the cycle (Nusser 1991:120; Jordaan 2008:15-17, 98-99).

The page-turning tension in novels such as the three used for the purposes of this paper is created by various agents, many of which are repetitive (Jordaan 2008:92-99). The aim of this paper is to discuss African languages in such novels, not only those utterances used in order to create setting and local flavour in the novels but also those used to
entertain as many readers as possible by supporting the necessary suspense. An utterance in Swahili such as

Na kwa moyo wangu napenda ninyi wote kurudi wazima. Kwaheri Askaris... !

(Ackermann 2006 [2005]:89)

is not intended to be understood by the reader at first glance. This sentence comes from the novel Die Weiße Jägerin (Ackermann 2006 [2005]) and is explained in the preceding paragraph in the novel as being a motivational address to the Askaris (by means of an interpreter) leaving to fight for Germany, along with a wish that they return home safely. Not all the phrases are treated in this manner. Some utterances are translated straight away, and others are left for the context to explain them. This is especially true of greetings and interjections. The usage is carefully done, whether sparsely as in Afrika, mon Amour or abundantly as in Die Weiße Jägerin.

A glance over the African languages in German novels set in Africa reveal that the languages used in these novels are mostly Swahili, Zulu and Maa. To make matters more complex, languages such as French, Arabic, Greek, English and Afrikaans also enter the picture. With the latter group of languages it is often hard to tell which is being used, because mostly only German is used to relate the events to the reader. On the contrary, every instance where an indigenous African language is used is clearly indicated, by phrases such as ‘und das in korrektestem Zulu’ (Gercke 2006 [2002]: 218), ‘and in the most correct Zulu, at that’. (All such translations from German into English are my own.)

More important for the purpose of this paper than the issue of which African languages are used, however, is the issue of how to present the different instances when an African language is used directly or indirectly in order to show that additional reasons apart from creating an authentic scene are in play. As mentioned above, tension or suspense form an integral part of these novels. The usage of African languages maintains and resolves tension in line with my understanding of Nusser’s model as explained earlier in this paper.

The novels

I shall now take a look at the usage of African languages in the three novels selected for this study, first of all by briefly introducing the novels. These brief summaries are
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inadequate for grasping the plots of the novels, because a staggering number of events take place in each novel. The aim of these summaries is rather to help the reader to differentiate between the three novels used in this paper.

Ein Land, das Himmel heißt (‘A Land that is Called Heaven’) by the female author, Stefanie Gercke (2002), is set in late-Apartheid and post-Apartheid South Africa (Kwazulu-Natal), featuring the young Jill Court. She is of German, British and Afrikaans descent and the novel tells of the many catastrophes she survives in an ongoing battle to save her family farm and keep it in the hands of her family.

Die weiße Jägerin (‘The White Huntress’) by the male author Rolf Ackermann is a fictionalised biography, telling the story of the famous German huntress, Margarete von Trappe. Set in Prussia and German East Africa, Margarete’s journey to Africa with her husband, the hardships that she suffers, her struggle to survive and protect her farm and her children and her passionate love for the Greek, Anthimos, are depicted against a historical backdrop. A lot of attention is given to the historical details of the German occupation of German East Africa as well as Germany’s defence of the colony against Britain during the First World War.

Chris Schnalke (a male author as well) wrote Afrika, mon Amour (‘Africa, My Love’), the subject of a three-part television series in Germany. This novel, published in 2007, is also marketed as a ‘Buch zum Film’ (book to the film). Also set during the German colonial expansion and the First World War, this novel also features mainly Prussia and German East Africa. It tells the story of Katharina von Strahlberger’s struggle for survival in a colony at war after the infidelity of her husband, the death of her sons, the loss of her possessions and the threatening of her own life.

However similar many of the motifs, scenes and language in these novels may be, these are still three very different novels in many ways including historical setting, style and even thickness of the actual book. Their differences do not, however, deduct from the fact that even very dissimilar uses of different African languages in these novels show up great similarities on closer scrutiny.

The African languages in the novels
In order to examine the usage of African languages in these novels, one needs to establish which African languages are being used, how often these languages are used, how these languages are used and which characters use these languages.
In *Ein Land, das Himmel heißt*, Zulu is the African language used. In *Die weiße Jägerin* both Maa and Swahili feature quite prominently. And in *Afrika, mon Amour* Swahili features, albeit much less than in the other two novels. Having read several other novels of this genre, I can say that these three languages are certainly among those most frequently used in this kind of novel, along with some Namibian languages.

As for how often these languages are used, one needs to look at the form in which they are presented to the reader. In this study a distinction is made between the usage of indigenous African languages by speakers of the language and that of non-speakers of the language. Another is made between the direct representation of the language and translated or explained uses of utterances without using the original language first. Certain words such as greetings and interjections are frequently retained in the original language without direct translations.

As mentioned earlier, it is clearly indicated in most cases where African languages are being used in the novel, as opposed to the usage of other languages. These indications often take the form of comments by the narrator on the quality of non-speakers’ usage. As a result of these indications, it is possible to count the number of utterances in African languages as well as the utterances in African languages that are presented in translation only. For the purposes of this paper, I had done an approximate count was of the number of pages in the three novels where African languages are used by characters. In many instances the same page contains utterances by characters, both speakers and non-speakers of African languages. Some of these utterances are depicted only in German and others in both the original language and German. Such a page will fall into all four categories, and be counted four times. Instances in which the narrator uses a word or phrase from an African language are excluded from this count, but included in the findings of the paper.

I shall now proceed to look at *Ein Land, das Himmel heißt*. On about 141 of the 642 pages, conversations in Zulu or utterances in Zulu by white characters are given in German; on approximately 123 pages such conversations or utterances by Zulu speakers in Zulu are given in German. Zulu words, printed in Zulu and used by white characters can be found on roughly 23 pages and Zulu words used by Zulu speakers and given in Zulu, on about 40 pages (Gercke 2006).

In *Die weiße Jägerin*, several languages play an important part in the novel. The narration features numerous words from Maa and Swahili. As far as utterances by characters are concerned, the approximately 403 pages of the narration include an approximate 41 pages where non-speakers of African languages use Swahili and 28 pages where
utterances by non-speakers of African languages are depicted in German only. About 47 pages depict African-language utterances, by speakers of the languages, in German, whereas approximately 54 pages show utterances in African languages by Africans (Ackermann 2006).

Much less extensive use of African languages is made in Afrika, mon Amour. The 306 pages of the narration include more or less 7 pages in which Europeans use Swahili and about 9 pages in which Africans use Swahili. On roughly 8 pages accounts are given in German only of utterances in Swahili by Europeans and 7 pages contain translated accounts in German of Swahili utterances by Africans (Schnalcke 2007).

This roughly sums up the answer to the first two questions mentioned at the beginning of this section. Three functions of African languages that feature in all three of these novels will be identified in the next section, after which more detailed attention will be paid to specific instances where these languages are used and which characters use them.

Three functions

First of all, the usage of African languages in these novels aids the creation of tension or suspense, especially by setting the character apart from other characters. Secondly, it helps to maintain and increase the tension by revealing aspects of the characters as they develop or upsetting situations even further. Thirdly it helps to resolve tension in the novels and restore a sense of harmony to the reader, especially by depicting a sense of safety and belonging (Nusser 1991:121). The object of the following discussion of the three functions is not to generalise, but to direct attention to the potential of the depiction of such utterances to increase the entertainment value of the novel.

Creating tension

In all three of the novels a language-induced element of surprise occurs early in the plot. This happens each time an utterance in an African language is depicted not in Africa but in Europe, transporting Africa to Europe unexpectedly. In Die weiße Jägerin, Margarete learns Swahili before she departs for German East-Africa with her husband Ulrich. The few Swahili words that she has already learnt are described as bubbling from her mouth when she surprises her new language teacher by greeting her in Swahili at their first meeting (Ackermann 2006 [2005]: 101). In the home of the Von Strahlbergers in Afrika, mon Amour, Richard von Strahlberger, surprises his German
guests from German East Africa by greeting them in what they describe as good Swahili (Schnalcke 2007: 19). In both these instances an African Language enters a European home on European soil, literally entering the comfort zone of the reader. Furthermore, the usage of an African language by a character in Europe, immediately sets the character apart from his or her surrounding and alerts the reader to his or her special qualities. A character that is different form the other characters can act as an immediate catalyst for some action, as the next example will also show.

The incident which could possibly be regarded as the most surprising incident, in which an African language is suddenly heard in Germany, is the meeting of the protagonist of Ein Land, das Himmel heißt, Jill Court, with her future husband, Martin. Jill and her friend Angelika, gossiping in Zulu at the Oktoberfest in Munich and expecting not to be understood, suddenly hear a male voice behind them:

‘Umnuntu wesifase unolimi oluhanbayo njengolwenyoka!’
.... Die Damen haben eine beißende Zunge wie eine Schlange, hat er gesagt ...
(Gercke 2006 [2002]:218)

This is the voice of Martin, saying, according to the German translation, that the ladies have a biting tongue like a snake. The uniqueness of his use of Zulu in a German Beer Tent is increased by the fact that he does not only use a language that is seemingly out of place, but also idiomatic language, only to be understood by those who are very fluent in the language. This sets him even further apart from the other men in the tent and, along with his good looks, draws Jill’s attention to him in a very dramatic way. A relationship starts when Jill falls in love with Martin in Germany—a Martin speaking Zulu at a German festival. A dramatic encounter between two future lovers initiates the series of tension-filled encounters between these two characters and language plays a vital role in creating the element of surprise.

Maintaining tension

Once the tension is created, this tension needs to be retained in order to keep the pages turning as fast as possible (Jordaan 2008: 31). Existing sources of tension are upset of continued and the following examples will illustrate you the use of African languages can cause such an upset or continuation.

Instances of misunderstanding due to language can result in tension. Sometimes such a misunderstanding upsets a factor that created tension, in order to maintain tension.
Margarete Trappe's aptitude for learning Swahili is of no use to her when she realises that there are more African languages to keep in mind:

‘Memsahib, diese Massai sprechen kein Kisaheli ... aber wenn sie reden, dann ist es in ihrer Sprache, dem Maa.’ (Ackermann 2006 [2005]:196)

Margarete is told that the Massai do not speak Swahili, but their own language, i.e. Maa, that is, when they speak at all. Margarete is stumped because she did not foresee this development. As soon as the reader is lulled into a comfortable state, believing that the protagonist has the strange African language under control, a jolt is given in the form of another African language and once again there is tension. One characteristic that set the character apart from other characters has now been upset by a new development. It is left to the reader to read further in order to find out whether Margarete manages to regain one of her exceptional qualities by learning Maa and, thus, further developing her role within the narrative.

As the characters develop, certain aspects of their personalities are changed and foregrounded. In all three novels names are given to characters in indigenous African languages, conveying aspects of their personalities. Especially in the cases of Margarete von Trappe and Katharina von Strahlberger, the new names that are given to them in Africa, mark the changes they undergo as a result of their lives on the African continent. Margarete is called ‘Jeyo’ (mother) and ‘Kibereti Kali’ (flaming match), depicting two contrasting qualities of this main character: her status among the Massai as a respected woman and, in contrast, her flaming temper that is regarded with fear as well as humour. (Ackermann 2006 [2005]: 125, 259). Furthermore, the giving of the name ‘Jeyo’ perpetuates the mystery created right at the beginning of the novel, where it is predicted that a creature with dark, silky hair and glass eyes (sunglasses) will change the future of the tribe’s next prophet forever. The moment member of the tribe encounter Margarete for the first time and recognise her as the creature in the prophesy, she is given the name. The reader and the characters are still unaware of exactly how she will influence the tribe, and thus the tension increases. (Ackermann 2006 [2005]:11, 124-125)

Similarly the nickname of Katharina von Strahlberger ‘Mama Mganga’ (Mother Doctor) represents her painful journey, starting out as a young girl forced to drop out of medical school by her family until she is finally dramatically transformed into a rescuer of people facing great hardship (Schnalcke 2007:172). The nicknames help to maintain suspense, showing that the characters are seldom static and their behaviour not predictable.
Using the example of Martin and Jill again, the tension takes a new turn as the cracks in their relationship begin to show. They encounter a few Zulu men on a night out and, instead of ordering them out of their way as Martin does; Jill greets them in Zulu and wishes them a good evening. As the men walk away, they cheerfully cry ‘Amandla’. Martin is very upset by this:

‘Hast du gehört, was die eben gebrüllt haben? Amandla, Gewalt!’….‘Es kann auch einfach mit ‘Kraft’ oder ‘Stärke’ übersetzt werden’, sagte sie versonnen. (Gercke 2006 [2002]:113, 114)

Suddenly Martin’s fluency in Zulu does not impress Jill so much. Martin understands the meaning of the word ‘Amandla’ as ‘violence’, whereas Jill argues that it can simply mean ‘power’ as well as ‘strength’. This difference of opinion in relation to one word summarises the difference that is starting to show in their characters, forcing them apart. In this way the tension in their relationship builds up. Once again, an African language indicates to the reader, in an indirect way, that something is changing.

Resolving tension

The previous two sections show how the usage of Zulu in Ein Land, das Himmel heißt aids the unsettling of the reader by creating surprises and building up tension. But the this section shows how the usage of Zulu in the novel also creates some tranquil moments, giving the reader a chance to breathe before the next catastrophe occurs:

‘Ingane yame ... mein Baby ... musa ukukhala ... weine nicht. Du bist nicht allein’, sagte die Zulu, ‘lass mich herein.’ (Gercke 2006 [2002]:565)

The comforting voice of the Zulu woman, Nelly Dlamini, reaches out to Jill in a moment of desperation when it seems that most of her loved ones have died throughout the course of the plot. Nelly, with whom Jill has many a quarrel in the novel, practically raised Jill as her nanny and tells ‘her baby’ not to cry, but to let her (Nelly) in, because she (Jill) should not feel alone. The feeling of safety, created by these words, echoes the various instances in the novel in which the sound of Zulu words or songs are associated with Africa as the ‘Heimat’ of the characters. (For example, Gercke 2006 [2002]:301.)

Once again, the giving of names in African languages to European characters, provides an example of how the characters acquire a sense of belonging through language. This
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sense of safety belonging creates calming moments in the narrative. Having shown that the giving of nicknames maintain the tension in the novel by revealing aspects of the personalities, the use of these name by other characters in the novel also play a part in the creation of calmer moments in the novel. Following the dramatic surprise of encountering each other in the wilderness, Katharina and her old friend Dr Franz Lukas experience a moment of calm during the narrative when he uses her name ‘Mama Mganga’ (Schnalcke 2007: 215). Later in the novel Katharine herself uses the name to try and persuade a man from killing her and her lover with a spear. The mere mention of her name, identifying her as a helper of his people, is enough to make him turn around and flee. This releases the characters from a tense moment of near-death, to the relief of the protagonists as well as the reader. (Schnalcke 2007:312)

Africa, or Africa as a setting (Mayer 2002:1) is, in the case of Jill, and becomes, in the case of Margarete and Katharina, a home to non-speakers of African languages. The comfort of belonging soothes the tension in the narration at intervals in order to allow spaces where renewed tension can build up. This sense of belonging is created to a large extent by the usage of African languages and the characters’ mastering of these languages. The African languages follow the trajectory of suspense in the novels mentioned before. At the beginning of the novel the introduction of African languages contribute to the tension, and the same languages, even the same utterances help to resolve tension. The reader is carried along by the usage of these languages up until a point where the initial estranging effect of the languages is replaced by a sense of almost understanding these languages, as the reader accustoms him- or herself to the repeated utterances.

Conclusion

In literature set in countries or situations where languages other than the language that the work is written in are spoken, it is not uncommon to find utterances represented in other languages, whether directly or in translation. The aim of this paper was to present the use of African languages in three selected novels, in order to show that such utterances can serve various narrative purposes. These functions are well-illustrated by the use of African languages in contemporary German novels set in Africa. By transporting Africa to another continent, upholding the structures of the popular novel genre and creating emotion, the usage of African languages contributes to the entertainment value and, therefore, sales figures of these novels—not as languages being understood by the reader, but as tools of writers who understand their readers.
References


Distress and turmoil. Contribution to the theory of learning from existential phenomenology.

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Abstract
In the paper the author shows how the effectiveness, retention, and “permanency” of learning depend on the “existential crisis” which the learner has to encounter and a change in the learner’s identity resulting from his/her dealing with the crisis. The author achieves this goal by first presenting two examples, “case studies”. She then analyses them applying the philosophical approach of the existential phenomenologist Maurice Merleau-Ponty. In order to account for the identity change, she also employs the concept of “ego-states”.

Introduction
The distress and turmoil mentioned in the title of this paper is not coincidentally related to the Kierkegaardian anxiety or dread. The author has special reasons to use Kierkegaardian and existentialist discourse. As Rollo May has put it, “Existentialism is basically concerned with ontology, that is, the science of being” (May, 1958:12). It “arose specifically just over a hundred years ago in Kierkegaard’s violent protest against the reigning rationalism of his day” (May, 1958:11). Both Kierkegaard, generally accepted as the pioneer of existentialism, and those who followed in his footsteps “protested firmly against the rationalists and idealists who would see man only as a subject – that is, as having reality only as a thinking being. But just as strongly they fought against the tendency to treat man as an object to be calculated and controlled, exemplified in the almost overwhelming tendencies in the Western world to make human beings into anonymous units to fit like robots into the vast industrial and political collectivism of our day” (May, 1958:12). These thinkers were stressing the importance of the individual, not torn between his position as a subject and as an object,
but at one with himself within the world and from this position, making his choices. They were concerned with “rediscovering the living person amid the compartmentalization and dehumanization of modern culture” (May, 1958:14).

Heidegger, in particular, views his Dasein as “being-in-the-world”.

[I]t follows that Being-in is not a ‘property’ which Dasein sometimes has and sometimes does not have, and without which it could just be just as well as it could be with it. It is not the case that man ‘is’ and then has, by way of an extra, a relationship-of-Being towards the ‘world’—a world with which he provides himself occasionally. (Heidegger, 1962, p. 84).

Similarly, Sartre (1956) and Merleau-Ponty (1962) make claims about the embodied situatedness of man in the world, as well as his individuality and his existential choices. For Kierkegaard, the choices made by an individual were preceded by and resultant from anxiety and dread, the “presentiment of this terrible responsibility when the individual stands at the threshold of momentous existential choice. Anxiety is a two-sided emotion: on one side is the dread burden of choosing for eternity; on the other side is the exhilaration of freedom in choosing oneself. Choice occurs in the instant […] which is the point at which time and eternity intersect – for the individual creates through temporal choice a self which will be judged for eternity” (McDonald: 2009). Kierkegaard claims that through anxiety and dread one becomes ready to commit oneself to something which, when looked at objectively, is highly uncertain, to take the “leap to faith”, a motion to know the unknown and unknowable by virtue not of reason but of faith alone. In other words, having breached the gulf, the individual becomes a different person, a believer.

**Existential crisis, the leap of faith and student identity**

While Kierkegaard talks of a leap of faith to God, to Christianity, the author of this paper claims that, toutes proportions gardées, a similar, Kierkegaardian anxiety and an “existential crisis” which lies at the basis of this anxiety need to exist as a necessary condition to the “leap of faith”, a qualitative change in a student’s identity. It is an assumption of this paper that such an existential crisis is indispensable in order to achieve effectiveness, retention, and permanency of learning. The assumption of an identity change is based on the now widely accepted concept of learner identity (Medina, 2003). In this paper, the author takes the concept further, providing a philosophical background and a psychological model catering for both the existence of learner identities as well as their formation.

**Why distress and turmoil?**

It is rather frightening to think that one would consciously subject a student to distress and turmoil, a distressing situation in order to achieve learning. Why would one do that? Why is this a necessary condition to achieve the retention and permanency of
learning? The answer is that in order for learning to be retained, a permanent change in the identity of the learner must be made. The learning must become part and parcel of this newly formed person’s character. This cannot be a superficial change, a quantitative change of the “I know more” type. This is a change from which, once achieved, there is no return to the previous situation.

There might be a way forward, progress, a further identity formation, yes – but no turning back. Regressing to the previous stage is impossible. Why would, however, a student respond to such a treatment? It seems that the only way out of the distress and turmoil, of the “existential crisis” or, in Kierkegaardian terms, anxiety is to actually take that decisive step forward, to cross the “gulf” in one brave leap forward, a “leap of faith”. This is not an intellectual process. Even though we use the words such as “taking” the step or “making” the leap, the step or leap, in a sense, “takes” or “makes” itself. The completion of this process means achieving a totally new quality, a new whole, not just multiplying the quantity.

It is argued in this paper that this kind of whole can best be described in terms of the concept of a Gestalt.

The Gestalt

The change which the student undergoes through the existential crisis accounts for the change of the whole. In other words, the resultant person, or personality, or identity, is not the same person any more. We understand a Gestalt as an interdependence of the component elements such that all these elements, unless bound by this interdependence, would not exist as a whole, would present themselves not as a unity but a random collection of parts. A perfect example of a Gestalt is a soap bubble. The existence of the soap bubble depends on the mutual relationships of the little component particles on the surface of the bubble and the surface tension. We may change the size of the soap bubble by blowing it bigger, but the number of elements within it as a whole and the dependencies between them remain, save for the distances between the particles, which, however, are also, proportionally, the same. Likewise, we may perceive a piece of music as a Gestalt. Imagine that you have played the beginning of the National Anthem in one key and then, maybe because your choir cannot sing it in that key, you transpose and you play it in another key. Despite this change, you, your choir and finally the audience still recognise it as Nkosi Sikelel’ iAfrica, the National

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6 I discuss the issue of the impossibility of regression to the previous identity in another paper where I compare the kind of permanent change brought about by the “existential crisis” with the waning change brought about by behaviorist conditioning.

7 See also the example of the acquisition of tense grammar as presented by M. Merleau-Ponty in the Primacy of Perception (Merleau-Ponty, 1964, pp 109-113).
Anthem. In other words, despite introducing the change in key, you have preserved the Gestalt because you have not changed the relationships between the parts of the Gestalt, the whole. Had you, however, not preserved the distances between all the tunes in the fragment, you would have received a different whole.

A blown up soap bubble is still the same soap bubble, with the same elements, just bigger. Its quality does not change – relationships between elements are the same. Thus, in the case of our student, until such time that, in the process of resolving the “existential crisis”, the relationship between the knowledge attained and the student changes from “a student who possesses a knowledge of the rules of grammar” (the original “soap bubble”), and then “a student who possesses more knowledge of the rules of grammar” (the blown up “soap bubble”) into “a grammatically writing young academic” (a different whole), learning has not really taken place. In other words, the change is not constituted by the fact that student just knows more about grammar or writing. What has happened is that a new person has emerged, with a new identity which, in our circumstances, we may wish to call “a young academic”. In this sense, we have achieved a change into an “academic identity” that will, from now on, come into play whenever an “academic” task is presented. This identity stays, is retained, because the force which made the student choose to perform the “leap of faith” has exhausted itself and is no longer in action once the leap has been taken. In other words, the driving force towards that change was the anxiety. Now that the anxiety has been appeased, there is no need to change, nor is there a need to go back. The new identity is comfortable and permanent, until, of course, another crisis is encountered.

It is important to underline that - as predicted by Heidegger - the phenomenal space is different from the “real” and “physical” space that surrounds us: phenomenal spatiality is directly present in experience whereas the “physical” space is an abstraction, not experienced directly. (Riva, 2006, p. 54)

In the light of the above statement one may say that the change takes the student from “being mindful and writing” to, when employing the new academic identity, “mindfully writing”. Like the phenomenal space, the phenomenal being-in-the-world is not to be equated with the real, physical, and thus separable being. It is a unity in its own right.

How to achieve the existential crisis?

So, how do we achieve the existential crisis? The experience through which it is achieved has to be authentic. In other words, whatever behaviour we want to obtain in the students has to be a behaviour which is goal-oriented, not goal-oriented, however,
in the behaviorist, stimulus-response manner. To use Merleau-Ponty’s (1998, p. 39) words, the reorganisation of the student’s behaviour “is accomplished only through the pressure of external conditions” (my underlining). Thus, the student will be asked to perform a task which is meaningful, meaningful in an existential manner, which requires a complete, full personal involvement. By creating that requirement the pressure is exerted, the anxiety but also the desire is created to become the “young academic”, to express oneself as a “young academic”.

Thus, if the student needs to express a past possibility, he or she would, because of being in the “young academic” identity or Ego State (see p. 9), use the required grammatical structure (“If she had expressed her disgust, she would have been regarded as low class”) without even thinking about it, just because the need for the structure was there. No matter how intensively, how many times we would drill the structure, we would not achieve the permanent retention of the structure, unless, through the distress and turmoil, the application of the structure becomes an unavoidable step on the path to breaching the gulf, performing the “leap of faith”, and unless it is the intention of the student him/herself to use the structure, not my intention as a teacher to make the student use the structure.

Ego States
When we are talking about a personality, an identity, or an Ego, whichever term we want to use, we are talking about oneness. Comparing this oneness with the concept of the Gestalt is actually quite useful because we may change all the components proportionally without really changing the whole, or we may change one of the components only and effect a change in the whole – in this case the whole person, or the identity.

It is here that the concept of Ego States finds its use. The Freudian model of personality presents the Ego as a monolith, with no component parts and, therefore, no interdependencies and no relationships between them to change or maintain. However, Freud’s later followers or developers, usually professionals in the field of psychotherapy have found it useful to introduce the concept of multiple Ego States, within a coherent personality, a coherent Ego. These Ego States mix and mingle and overlap within the Ego and are in certain relationships to one another. Thus, through all these relationships, the Ego States form a whole, an Ego (Watkins and Watkins, 1997).

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8 Merleau-Ponty (1998, p. 39) gives a description of such non-behaviouristic, “in-the-world” goal-orientedness in the Structure of Behavior while explaining the reorganisation of functioning of a dung beetle after the amputation of one of its limbs.

9 I discuss the various concepts of Ego States and the one which I adopt for the purpose of my Ph.D. thesis, of which this paper is a part, in another paper. See Latecka, 2009.
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However, either a profound, qualitative change in one of the existing Ego States or the introduction of a new Ego State will result in a creation of a new whole, not because a quantity has been added but because the quality of the whole has changed.

Conclusion

This qualitative change is in our example achieved by the qualitative leap, the “leap of faith”. In other words, the formation of a new Ego State and, thus, the formation of a new Ego, personality, or identity is achieved through what I here call after Kierkegaard, a “leap of faith”, an irreversible movement to a new quality. This, as has been stated earlier, is the change we wish and hope the student to achieve and the change which, in our teaching, we are indeed lucky to observe in statu nascendi.

References


Umberto Eco’s The Mysterious Flame of Queen Loana: A conduit for culture, consciousness and cognition

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Abstract

Eco’s novel describes the popular culture of the Italian fascist period, by deconstructing signs, symbols and signals from a particular period in the lives of both the author and his protagonist. In this sense, the novel can be regarded as a cross-over between two genres, the literary and historical. However, the mixture of art and text as a medium for storytelling, or for making references to the human condition, places it in the genre of the graphic novel.

This article explores the novel on three levels. A surface reading establishes it as an historical construct, which prioritizes unofficial memory and popular culture. On a deeper level, however, the protagonist’s search into his past can be regarded, in a Jungian sense, as an archetypal journey of discovery. On a third level, the ancestral home, Solara, can be regarded as a metaphor for, on the one hand, the collective unconscious, where recurring symbols and motifs act as transformational metaphors and often serve as links between states and levels of consciousness and, on the other hand, for the human brain.

Introduction

There has been much debate over the last decade in academic research circles on the status of postmodernist literature as a literary movement. One of the main reasons for this debate is a general lack of agreement on the characteristics of postmodernist fiction, and the difficulty to formulate a precise definition of the concept. The broad consensus, according to Keep, McLaughlin and Parmar (2000) is that postmodernist fiction is generally marked by one or more of the following:

- Its playfulness with language
- experimentation in the form of the novel
  - less reliance on traditional narrative form
Umberto Eco’s latest novel The Mysterious Flame of Queen Loana, measured against the characteristics listed, is a postmodernistic novel. By way of intertextual references based on graphic images reprinted from books, magazines, comics and newspapers from a specific era, he explores popular culture by dissecting popular fiction. However, the huge collection of historical artefacts from Italy under Mussolini’s reign and World War 11, which forms the backbone of much of the narrative, places the novel within the postmodernistic historical genre (Danyté, 2007). As a postmodernistic historical novel it has many features in common with the characteristics listed, yet it also differs in significant ways by using a narrative formula and combining historical events with purely fictional ones. According to Danyté historical fiction makes use of a new kind of historical research that allows for the combination of intertexts and writing to record ‘popular’ or ‘ unofficial memory’. In Eco’s novel this memory is a personal one, as well as one which he uses to describe the popular culture of the Italian fascist period. In an interview the author stated that although the images portrayed in the novel are the images from his personal memorabilia, he did not want to write his own biography, but rather that of a nation (Danyté, 2007:38). He analyses its internal contradictions in order to probe the extent to which ordinary Italians became collaborators in fascism after Benito Mussolini came into power in 1922. It is in this period that both Eco and his protagonist Bodoni were born and went to school.

In this sense, the novel can be regarded as a cross-over between two genres, the literary and historical. However, the mixture of art and text as a medium for storytelling, or for making references to the human condition, places it in the genre of the graphic novel, which is often regarded as a sub-genre of the postmodernistic genre.

The graphic novel

According to Eisner (1985) the graphic novel deploys images and words, each in carefully balanced proportion within the limitations of the medium, so that the reader not only have to contend with the elements of fiction (plot, character, setting, theme) but also the syntax or grammar of graphic art, that is perspective, symmetry, colour,
font, etc. A concise definition of the graphic novel, according to Bertens and De Haen cited by Burger (1994), would be its capacity to consolidate differing influences into a graphic and literary format. These influences range from folkloric elements to mythical and legendary history, often incorporating folk beliefs with related beliefs and characterizations. The graphic novel, according to Eisner (1985), is often regarded as a museum of art, literature, and history all rolled into one. From this it follows that it will be impossible to find one, true meaning in a text. The active participation of the reader is therefore required, as proposed by Eco (1979); that he engages intellectually and imaginatively and as such becomes co-creator of the text.

The story unfolds on more than one level and in different time spans; the narrative investigates popular culture and is supported by illustrations from various sources, including comic books, pulp fiction, movies, and extracts from popular songs of World War 11. The main time frame places the story in contemporary Italy and within the author’s lifetime. An exploration of his past takes place through the experiences of the novel’s protagonist, so that the secondary time frames cover his childhood and a specific period of Italian history. The main character is aptly named Giambattista Bodoni, the same name as a famous creator of typography in the late 18th century. Bodoni is a highly cultivated 60-year old bookdealer, who has a stroke and then loses a vital part of his memory. He no longer has access to his episodic or autobiographical memory; in short, those experiences that encapsulate his identity and his sense of self.

To his friends and family Bodoni is known as Yambo, a name taken from an Italian cartoon character. The reader is therefore confronted with the biographical nature of the novel (Eco’s own childhood in Italy), and a fictional character, Yambo who, due to his loss of memory, is compelled to journey into his past by way of reminiscences from his childhood in order to recapture his identity. His wife, Paola, suggests that he visits Solara, the ancestral home, where Yambo spent all his childhood summers and vacations, as well as two years during World War 11. It is here, Paola feels, that he will regain his memory. Yambo’s search into his past by way of his grandfather’s collection of books, movie posters, postcards, old magazines and other memorabilia indeed becomes a route to recall, and in the process his most significant memories and deepest feelings are revealed.

‘Fog’ and ‘flame’ as unifying themes

The novel is divided into three parts: Part One: The Incident; Part Two: Paper Memory, and Part Three: ΟΙ ΝΟΣΤΟΙ (Greek for The Return, as ‘a return to excellence’, referring to Odysseus’ return to Ithaca (Piccone, 2004).
A recurring theme in all three sections is Yambo’s preoccupation with fog. In Part One he wakes up after the stroke (‘the incident’), ‘suspended in a milky gray’ (p.1). He remembers snippets of information from literature describing fog in a variety of situations, and also uses it to express his dilemma: ‘But I don’t know who I am, you see? There’s fog in Val Padana’ (p.16), referring to a geographical location but also metaphorically to his mind. His wife informs him “You were fascinated by fog. You used to say that you were born in it.’ (p.32). In Part Two, during his exploration at Solara of the many rooms and stacks of memorabilia (his ‘paper memory’), he finds that ‘at every turn I would approach a revelation, and then I would come to a stop on the edge of a cliff, the chasm invisible before me in the fog.’ (p.256). He realises that, like Sherlock Holmes, in his search he would have ‘to combat the fog’ (p.152).

Another intentional recurrent repetition is a mysterious flame which occurs as a flare of recognition. In Part One he describes the flame as ‘if someone were to come here from the fourth dimension and touch us from the inside – say on the pylorus. What does it feel like when someone tickles your pylorus? I would say … a mysterious flame’ (p.67). In Part Two, at Solara, he experiences the flame when he enters his parents’ bedroom, and again when he finds the image of a beautiful, blonde woman in a magazine (p.104) Later he finds an illustrated magazine of ‘pallid damsels’; one of these images causes a ‘very’ mysterious flame (p.104), as if he has seen it somewhere before. It is when he discovers a magazine entitled The Mysterious Flame of Queen Loana that he finds the explanation for the mysterious flames; that he was ‘on the cusp of some final revelation’ (p.251).

Part Three starts with a chapter entitled You’re back at last, Friend Mist, and ends with Lovely thou art as the Sun. He has regained his memory, but is enveloped in ‘real’ fog, a coma. He thinks, feels, recalls (p.309) but is unable to communicate. However, everything is now clear to him: ‘in the coma’s silence, I understand better all that has happened to me’ (p.323). Finally, as he experiences the flame of Queen Loana once more, he realises that a ‘faint, mouse-coloured fumifugium is spreading’; he ‘feels a cold gust’, and that ‘the sun (is) turning black’ (p.449). Hence, in his dying moments, the ‘mist’ (fog) and the ‘sun’ (flames) reassert itself as guiding, central elements within the plot, which not only motivate Yambo’s actions but also dictate his choices.
Heroic fiction as an archetypal journey to self-discovery

Modern literary criticism, according to Fishbane (1989), acknowledges that a person’s inner world is created by fragments of different texts, which live together in the mind, one qualifying another. The moral universe is thus shaped by *King Lear*, *Moby Dick* or *Madame Bovary*, just as much as by the Bible. The human mind rarely absorbs texts whole but rather as isolated images, phrases and gobbets that live in the mind in myriad, fluid groupings, acting and reacting on one another. Very often these memories are the products of archetypical stories of encounters between heroic figures and human beings, which help the reader or listener to see attributes such as self-control, moral courage, generosity or noble deeds as ideal dimensions of their own lives. Heroic tales of physical courage and exciting events, according to Waggoner (1978), allows the reader to identify with the hero not only because he is good, but because he is strong, clever and resourceful.

To access one’s inner world, one needs to be able to connect to autobiographical memories which, according to Singer (undated) cited by Chaudhuri (2008), are vital in piecing together identities. They provide clues to subconscious desires; how one sees oneself, and how one wants to be seen. Self-defining memories are those that refer to the turning-point moments in life, such as meeting a partner, or the birth of a child, and reveal not only how identity has changed and developed over time, but also how past experiences are framed. People remember most vividly events that happened to them between the ages 10 to 30, when the most ‘firsts’ occur. This is also the time of strong emotions, triggering activity in a part of the brain called the amygdala, which makes memory more active. It is between these two ages that the process of defining oneself takes place. The stories that a person tells about his past, give clues to better understanding himself. To recover forgotten memories is therefore vital in order to reconnect one to the future.

Yambo, having lost his autobiographical memory, immerses himself in paper memories of his childhood stacked away in the many rooms at Solara. As he progresses from room to room and from one stack of paper memories to the other, he begins piecing together images, phrases, sounds and smells of his forgotten past. He finds that much of his ‘first’ memories are linked to the world of fantasy, adventures and deeds of heroism, played out by a variety of fictional characters. One of these characters is Ciuffettino, created by a certain Yambo. Ciuffettino is described as a boy with ‘an immense quiff’ (much like the young Bodoni’s own quiff), whose adventures take place in fairy-tale settings such as dark, brooding castles, with wolves in magical forests and underwater visions (p.134). Bodoni identifies with the character as the time and place where ‘the Yambo I am now, and the one I wanted to be, was born.’
As a hero figure the young Yambo played out Ciuffettino’s adventures; as an adult he again traverses the route of discovery. His first intimation that his search for his past also involves a treasure is the comic book characters, Clarabelle and Mickey Mouse, and their search for a long-buried treasure (p.71). Yambo instinctively knows that in order to rediscover his past, like the comic book characters, he will have to ‘triangulate’ and ‘redo the triangulation’, until he finds ‘exactly in that spot, the treasure’ (p. 71).

Yambo’s search into his past, in Jungian terms, can therefore be regarded as not only to restore his memory, but ultimately to find the treasure - his spiritual, inner self. After the stroke he finds that although he had retained his encyclopaedic memory, ‘(W)hatever feelings I once had were no longer mine…I had lost my soul’ (p.21). The search becomes a retracing of a journey to manhood which, according to De Laszlo (1959) cited by Brozo (2002), is associated with a kind of ‘right inner passage to become fine young men and honourable adults’. Positive male archetypes are an adolescent boy’s guides along this interior journey. Jung (1964) found evidence for these archetypes in the nearly identical motifs and tales of manhood that appear in widely separate cultures, captured in the tribal stories, songs, poems and fairy tales of different cultures.

Using archetypes to interpret literature is a highly common practice in literary criticism (Cowden, Viders & Lefever, 2000). Brozo (2002) identifies ten male archetypes which, he suggests, can be helpful to guide adolescent boys through the archetypal world of the male psyche. These images of masculinity, derived from the work of Jung (1964) and Arnold (1995), ‘may be thought of as signposts along a boy’s psychic journey to claim or reclaim an honourable masculine identity’ (Brozo, 2002). The archetypes are Pilgrim, Patriarch, King, Warrior, Magician, Wildman, Healer, Prophet, Trickster, and Lover. As Yambo relives his childhood during his research into his paper memory, he evokes many of these archetypes through the fictional characters that he identified with while growing up. The Lover archetype, for instance, is induced by Yambo’s re-introduction to Sibilla, his beautiful, blond assistant at his place of work, after his first stroke. She sparks the ‘mysterious flame’ through thoughts and fantasies of her (p.68). He feels that he may one day be able to penetrate the fog, ‘if Sibilla was there to lead me by the hand’ (p.62).
Solara, place of light (or enlightenment)

Fantasy, according to Jung, Adler and Hull (1981), is the living union of the inner and outer worlds, ‘the well of our collective unconscious’, that is, recurring symbols and motifs that act as transformational metaphors and often serve as links between states and levels of consciousness, bridging different domains of reality. Yambo’s journey similarly takes place on different levels of reality: a research of the memorabilia stored away in the immense rooms at Solara, with ‘attics like the Postojna caves’ (p.33), and a retracing of his journey from childhood to manhood, all the while activating the archetypes which mark his progress, including that of sexual awakening. He reads a passage from the Confessions: ‘memories gather all this in its vast cavern, in its hidden and ineffable recesses…’(p.38). “Your cavern is in the country house”, his wife suggests (p.73). The ‘caverns’ at Solara thus become not only a place but also a state of mind, or a conceptual metaphor, as proposed by Lakoff and Turner (1980).

The home as a metaphor was experienced by Jung in a dream which he later described to Sigmund Freud (Swart, 2007). In the dream Jung finds himself on the top floor of his home and on his way down he investigates each level. Each conspicuous item, each observation, represents a perception. He systematically descends to the lower floors and eventually reaches the cellar. The descending levels each mark an older era; the building material used in the lower section is older than that of the level above. He is literally moving towards earlier stages of a younger, forgotten and unconscious self. Each room in the house thus represents an emotional and psychological compartment of the mind that upon investigation reveals aspects of not only the psyche, but also the internal structures and processes that are involved in the acquisition and use of knowledge.

Specific regions in the brain play a role in the processing of emotional and cognitive events. Cognitive functions involve the mental process of knowing, including sensation, perception, attention, learning, reasoning, language, thinking and memory (Sci-Tech Encyclopedia). Memory, according to Edelman (1990), is the biology that creates consciousness by recovering the past in the present. If no comparison took place between value and past categorizations to form a special memory, consciousness would not appear.

The actual physiological processes involved in Yambo’s loss of memory are therefore pivotal to the understanding of the home as metaphor. He suffered a stroke that affected areas in the brain where memories are stored (p.12-13). His physician describes the physiological processes involved: two cerebral networks are affected; the one implicit that regulates automatic recall, like the brushing of teeth, the other explicit,
with two parts, the semantic memory and the episodic memory. Semantic memory involves categories, words, its meanings and associations as strategies for communication and for the ordering of society, while episodic memory establishes the link between the past, present and future. Yambo has not lost his semantic memory, but the episodes of his life. He can thus remember all the things he read in a book somewhere, but not the things associated with his direct experience.

Autobiographical memories are distributed over many neural systems: from frontal regions involved in retrieving episodic memories to posterior regions involved in sensory processing (Rubin, 2005). The amygdala, for instance, is involved in emotion, and the hippocampus in episodic encoding and retrieval. Visual memory plays a central role in autobiographical memory: the strength of recollection of an event is predicted best by the vividness of its visual imagery. On the advice of Yambo’s physician that he returns to a familiar environment to ‘Look around, touch things, smell them, read newspapers, watch TV, go hunting for images’ (p.26), he returns to Solara. He wanders up and down stairways, in corridors and through the many rooms, analogous to the neural systems involved in memory retrieval, and experiences mysterious ‘flames’ triggered by an image, a smell, or a sound. His brain is thus constructing a new profile of neuronal excitation, that is, the seeking of new neural connections that will reveal his identity.

Exploring the caverns
As he arrives at Solara, Yambo defecates in the vineyard (p.86) which marks the entrance to the main house. He often did this as a boy, and now finds the act comforting, akin to the triangulation process performed by Clarabelle in her quest for the lost treasure: it was ‘an instant of reuniting with my old, forgotten self’. He sees the act as a symbol to mark the re-entering of the world of his childhood, the beginning of his journey, and a pathway to the treasure that is waiting to be discovered.

He enters the house and wanders from room to room, recognizing objects and paraphernalia, reliving the memories attached to them. The left wing is familiar and comforting, to be equated with the implicit process of automatic memory recall as well as with the left hemisphere of the brain, which presides over rational relationships and verbal language. The right wing is the older part of the building and needs a set of keys, one for each door that he opens. This part of the house not only represents Yambo’s lost explicit episodic memories which can only be rediscovered through reconstructing his past, but also the right hemisphere of the brain, which deals with emotion and the visual universe (p.275). He finds keys, or triggers, to these memories:
on a stairway, for instance, a painting of the *Stairway to Life*, with images of a cradle and babies on the first step, then step by step, figures to radiant adulthood, descending to old-age and the image of Death. In the other rooms are prints with faces and costumes depicting all the races and people of the world (p.95). In his parents’ bedroom which is also his birthplace, he experiences the ‘mysterious flame’; this experience, together with the images on the stairs, serve as markers to his personal history that places him within an immediate family circle and the extended global community. The neural connections to the basic tenets of his existence, from birth to death, are thus re-established.

The study, which he remembers as a vast repository of books, is strangely empty, ‘its sobriety…deathly’ (p.99). The shelves now only contain atlases, dictionaries, encyclopaedias, and French magazines. Thus the ‘storehouse’, the treasure rooms (p.103) of his explicit memories, is empty. In one of the French magazines, though, he finds the profile of a woman with long golden hair, like a ‘fallen angel’, and suffers not a flame, but ‘an actual tachycardia, this time’ (p.104). It is an image, he finds, that has been with him as a child, a boy, an adolescent, and on the threshold to adulthood; it was Sibilla’s profile. The search at Solara from that moment takes on a new valence – he not only needs to know what happened before Solara, but also afterwards.

Amalia, the housekeeper, informs him that the contents of the study have been moved up to the attic. Yambo compares the attic to a cellar: the latter subterranean, dark, damp, always cool, with natural underground passages, where one needs a candle or a torch. The attic, on the other hand, extends over the three wings of the house, just beneath the roof. It is hot and humid with light coming from a series of dormer windows and skylights, barely filtering through the piles of junk. He had always thought that cellars symbolized the primordial, or the mother’s womb with their amniotic dampness, but now realises that ‘If a cellar prefigures the underworld, an attic promises a…paradise’ (p.120), a region that can be regarded as one of ‘supreme felicity or delight’. The attic is ‘an endless labyrinth’ with many recesses and shelves for storage (p.119), reminiscent of the neocortex, or newer portion of the brain, with billions of cells arranged in layers, and millions of meters of wiring. It serves as the centre of higher mental functions which permit vision, touch, hearing, movement, and every other feat of cognition (Encyclopaedia Brittanica).

Yambo spends many days in the attic in frenzied reading, intent on retracing and reconstructing remote events. He (re)discovers his elementary and middle school years between 1937 and 1945, as well as the civic and historiographic details of the war and fascism, and with it his first intimations of good and evil and a social conscience shaped by events captured in books, propaganda postcards, street posters, and songs.
The attic had taught Yambo a lot about history and the world at large, but he still could not remember - he ‘was still missing some link, perhaps many links’ (p.211). He was missing the details of his emotional development during a crucial stage of his boyhood; he needed to re-establish the ‘firsts’ that defined his life as an adult. He therefore had to find his own schoolbooks, comic books and comic albums. Was he the Yambo shaped by school and (fascist) public education, the Yambo of the many voyages and adventures, of Cuiffettino, or all of them? (p.212).

Into the crypt

A trapdoor in the attic floor leads down into a hidden chamber, a chapel that has been walled up since the war. It is here that Yambo finds the comic books and albums of his childhood (1936-1945) that he had hidden there as an adolescent - Time’s Temple, he calls it; his personal history. The trapdoor thus represents a pathway to the earliest stages of a younger, forgotten and unconscious self. He relives the worlds of fantasy and fairy-tale characters – Felix the Cat, the Katzenjammer Kids, Jiggs and Maggie, and the mock-heroic adventures of comic book characters playing out the war in aeroplanes, tanks, torpedo boats and submarines. Flash Gordon provides him with a first image of a hero – ‘fighting some kind of war of liberation in an Absolute Nowhere’ (p.237). Mandrake the Magician he regards as a ‘bourgeois hero’, as is Secret Agent X-9. These archetypal characters open up another world to him where the versions of good and evil differ from those that he had found in the attic.

But he also finds here the first revelation of ‘the eternal feminine’ (p.246). A series of a women’s magazine carries illustrations of actresses, which helped him form an ideal, archetypal figure which he now realises he has pursued his whole life. He was assuming the toga of manhood at the time, and had decided to ‘conserve in a crypt’ a past to which he could devote his adult nostalgia (p.251). Among the many albums he stumbles on one with a multicoloured cover entitled The Mysterious Flame of Queen Loana. Therein lay the explanation for the mysterious flames that had shaken him since his reawakening, and his journey to Solara was finally acquiring a meaning. He had forgotten the historical Loana, but had remembered the title, and ‘years later, his memory in shambles, he had reactivated the flame’s name to signal the reverberation of forgotten delights’ (p.253).

He later discovers through an acquaintance in the village near Solara that in his third year at high school he had had a crush on a girl he remembers as Lila Saba, who
vanished in the same year. She had blond hair, a face both angelic and devilish, but had died at age eighteen – a fact that Yambo only now learns, as well as that her name was not Lila. Yambo realises that he had been pursuing this lost love all his life, that Lila Saba was a nick-name for Sibilla.

But still the solution lay elsewhere. He had found the links to his past, but nothing to connect him to the present, or the future: ‘the mist was thickening’, the ‘fog pervasive’ (p.297). He rummages through a box and to his astonishment finds an extremely rare and valuable Shakespeare First Edition dated 1623; the treasure, at last. It is an invitation to return to Milan, to the present, to his profession, and to his future. Excitement at the find muddles his thoughts, his face blazes with heat, his heart races - and he suffers a second stroke.

**You’re back at last, Friend Mist**

Yambo is in a coma. He has regained his memory, can think and feel, but senses nothing outside of himself, and cannot move a finger or a leg. Although he shows no cerebral activity, he still has interior activity. He is assailed by memories appearing in logical sequence, and is able to put them back in chronological sequence. This process of remembering soon turns into a cascade of paper and real memory, and it becomes difficult for him to distinguish between the two. The mysterious flame of Queen Loana is burning his ‘crumpled-parchment frontal lobes’ (p.448), and he suspects that he might be dying. At last he would find what he has looked for all his life, from Paola to Sibilla, and be at peace; his search for lost time successful; like Odysseus, a return to Ithaca. The fog envelopes him, and the light fades. He dies of a third and fatal stroke.

**Conclusion**

As is the case with Eco’s previous works of fiction, *The Mysterious Flame of Queen Loana* is a many-layered construct. A surface reading establishes the novel’s role as a conduit for culture by combining historical events with fictional ones: Yambo finds that a fascist society allows a child to laboriously construct a social conscience. The novel thus suggests, in accordance with Danyté (2007), that moral knowledge can come from popular culture, even comic book narratives that seem to have no depth or literary merit, but whose profound effect on a child’s imagination leads to ethical judgments. On a deeper level, however, it is also an archetypal journey of discovery. The journey coincides with the physical process of discovery at Solara: the heroic adventures of his paper heroes give rise to inward and outer struggles that guided the young Yambo on his
journey to manhood. The physical journey involves the physiological processes involved with storing and retrieving memory - recovering the past in the present’, in accordance with Edelman (1990). The novel therefore also serves as a conduit for consciousness. Solara can thus be viewed as a transformational metaphor (Lakoff & Turner, 1980): on the one hand the house portrays Yambo’s psychical condition, in a Jungian sense the disclosure of deeper psychological truths. On the other hand the (re)discovery of aspects of his life involves certain physiological processes that influence his mental capacity. The novel can therefore also be viewed as a conduit for cognition.

References


Umberto Eco’s The Mysterious Flame of Queen Loana:
A conduit for culture, consciousness and cognition